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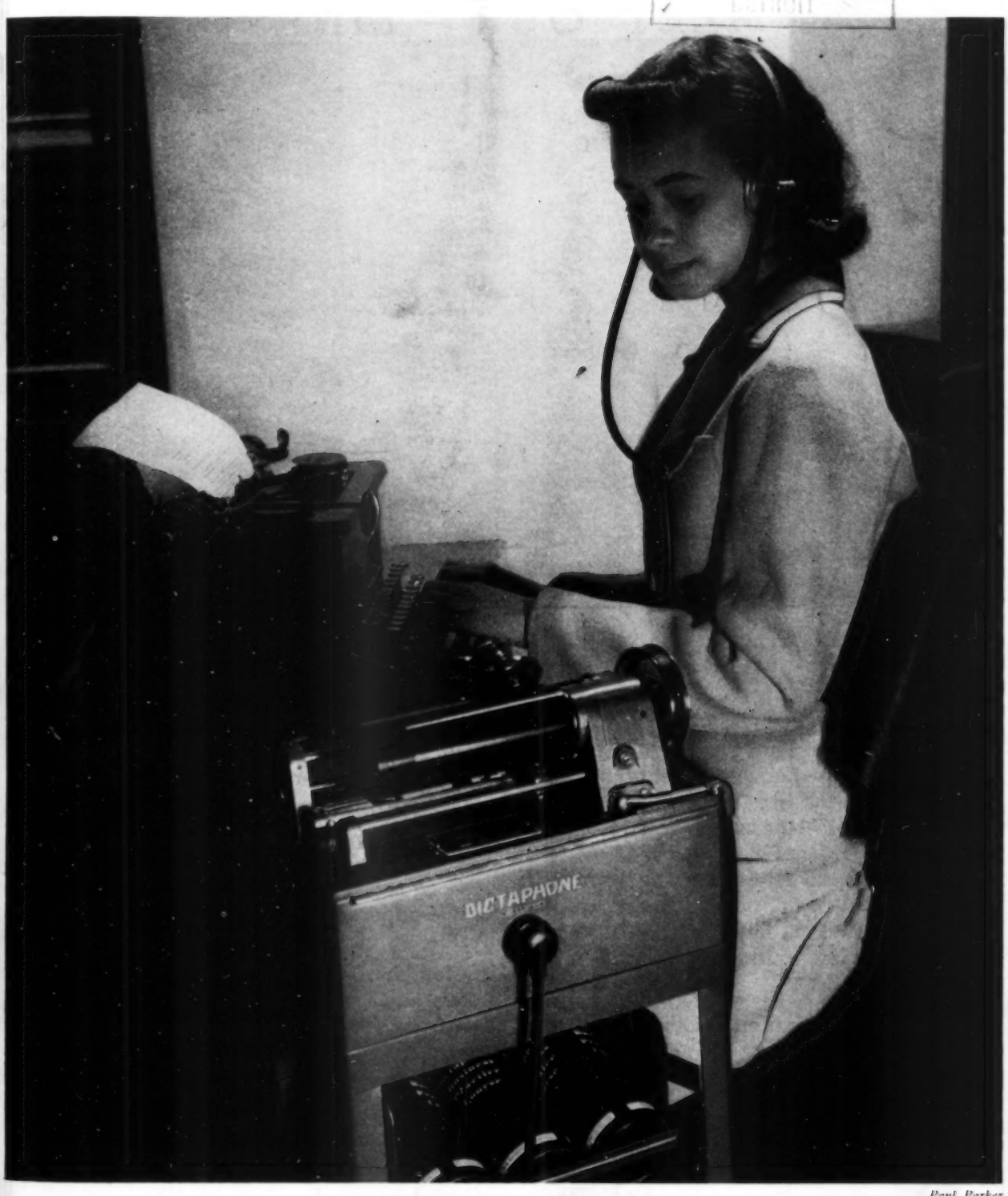

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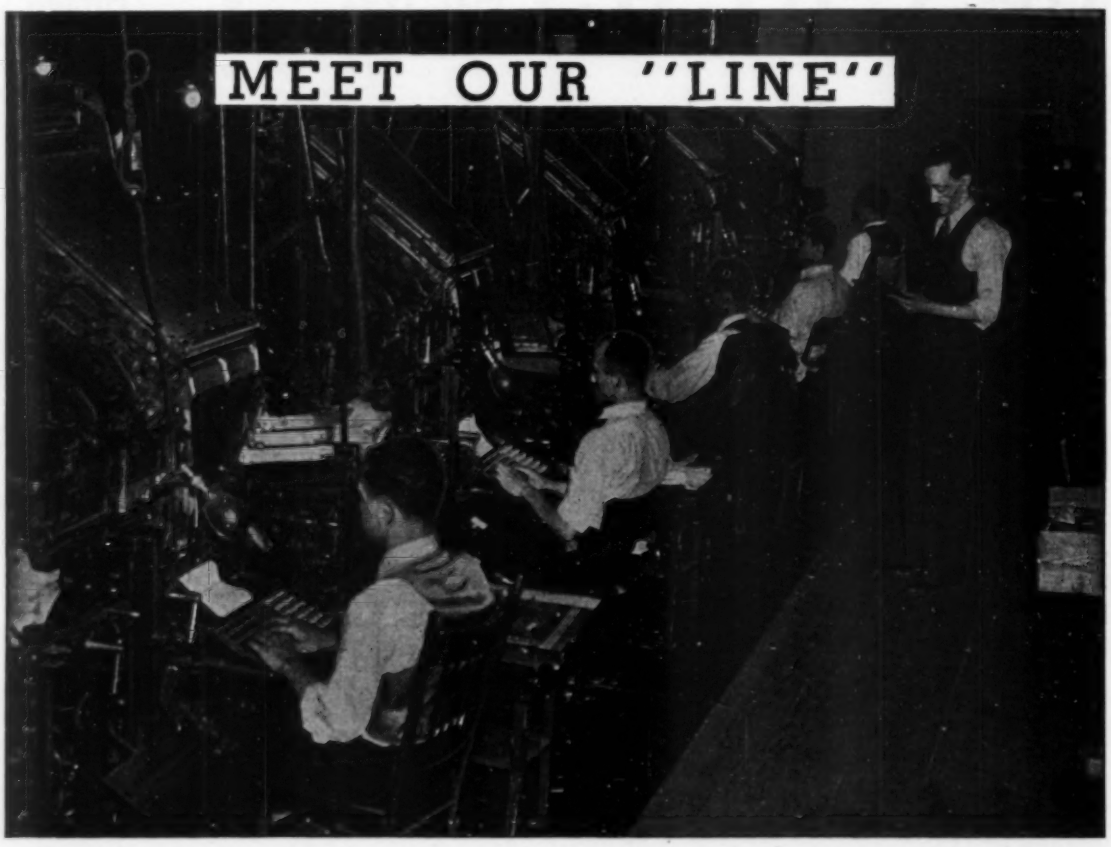

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College and School News

Hampton Institute is undergoing further far-flung changes in its curricula and staff which are affecting every division. In anticipation of reduced income, the operating budget is to be cut 28 per cent. A member of the Board is to be chosen as treasurer of the institution. Seven staff members are to be retired and pensioned. Four members have been given leaves of absence for war duties. Three members have resigned.

Workshop courses are to be outstanding in the Summer School.

A series of 14 murals, painted by Hampton art students for the recreation building of the Fourth Anti-Aircraft Training Battalion, Fort Eustis, Va., were recently presented to the Commanding Officer there. Among celebrities present at the presentation was Mrs. Franklin D. Roosevelt.

George S. Schuyler, business manager of THE CRISIS, spoke on "Propaganda and the Negro" at Hampton Institute on March 16.

Tuskegee Institute was host to an Orientation Conference, March 23–28, to give missionaries a background knowledge of southern rural conditions. Held under the auspices of Agricultural Missions, Inc., New York City, there were 35 missionaries in attendance.

Harold E. Finley, head of the department of biology at Morehouse College and a Fellow in the American Association for the Advancement of Science, received the highest academic degree offered by the University of Wisconsin on March 14, when the Board of Regents conferred upon him the doctor of philosophy degree, the first Negro to be so honored by that university. Dr. Finley was recently elected to a membership in the American Society of Zoologists in recognition of his contributions to zoological research. He is also a member of Sigma Xi, national honorary scientific society; Phi Sigma, national honorary biological society; and The American Microscopical Society.

Spelman College on April 4, honored Miss Sophia B. Packard and Miss Harriet E. Giles, the founders of the college 61 years ago. The two women came to Georgia in 1888, and in the basement

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of Friendship Baptist Church, brought the light of learning to eager young Negro women.

The Cooperative Extension division of the **West Virginia State College** has just published a valuable monograph for the use of housewives' and home makers' clubs throughout the State, entitled "Home Makers' Year-book, 1942."

A. W. Ellis, instructor in the Department of Health and Physical Education was recently awarded a degree from the Chicago College of Swedish Massage and Physio-Therapy. He is a Morehouse College graduate, has a Master's degree from Springfield Y.M.C.A. College, and has studied at New York University.

Prof. Austin W. Curtis, Sr., director of Agriculture has been appointed supervisor of Victory Gardens in the State Civilian Defense set-up.

George S. Schuyler, business manager of THE CRISIS, spoke in the auditorium on March 15, on "Propaganda."

Lorenzo J. Greene, Associate Professor of History at **Lincoln University** (Mo.) addressed the Graduate class in Race Relations at Yale University on March 30.

A War Information Center was opened at **Atlanta University** on March 30, in the Library. It provides unlimited material on democracy, conservation, the army and navy, health, aviation, nutrition, etc. It is under the supervision of Mrs. Virginia Lacy Jones and is located on the first floor of the Library building.

An Exhibition of Paintings by Negro Artists was held from April 19 to May 10. It is the first competitive exhibition ever staged by a Negro institution. Open to Negro artists of America, the prizes ranged from $25 to $250.

This year's Home Making Institute at **Bennett College** featured successful family adjustment to the war situation. Awards were made by Dr. Charlotte Hawkins Brown, head of Palmer Memorial Institute. The Home Making Institute has been held each spring since 1927. A number of prominent colored and white persons participated in the panel discussion.

Miss Virginia L. Simmons, Dean of students, has just privately published her volume of verse "Whitecaps." It is illustrated by Buse Smith. A Bennett graduate, she formerly taught French four years at Wilberforce University.

Dr. R. Nathaniel Dett, distinguished musician and composer, played his latest composition "Father Abraham" for the first time on March 17, at a banquet commemorating the 50th anniversary of the founding of the Chamber of Commerce at Niagara Falls, N. Y. He is

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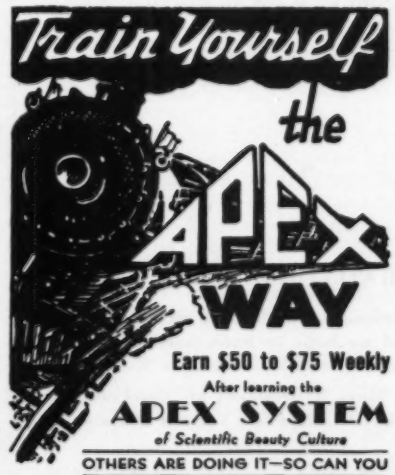

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Colored citizens of Greensboro raised $6,327 recently for the Bennett endowment fund, thus exceeding the goal of $5,000.

Lincoln University (Pa.) has gone on a war footing, speeding work, omitting vacations and having an earlier commencement. Walter D. Fuller, President of the Curtis Publishing Company of Philadelphia, has been elected a trustee.

Shaw University was host on March 29 to the fourth annual College Students Christian Conference sponsored by the department of Religious Promotion. Attendance exceeded 200.

In mid-March twenty-two graduates of the **Howard University** R.O.T.C. unit were called to active duty in the U. S. Army. Over two hundred Howard graduates are now serving as Army officers.

Samuel B. Horovitz, donor of the Horovitz Tuition Scholarship awarded annually to a Law School student at Howard U., delivered a series of lectures on "The Law of Workmen's Compensation" at the school March 16–20.

Dr. Rayford W. Logan, professor of History, has been granted leave of absence for this semester to make a study of the contributions of Cuba, Haiti and the Dominican Republic to hemispheric

(*Continued on page* 174)

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Volume 49, No. 5 *Whole No. 377*

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The Crisis *was founded in 1910 and is the official organ of the National Association for the Advancement of Colored People. It is published monthly at 69 Fifth Avenue, N. Y., by The Crisis Publishing Co., Inc., Dr. Louis T. Wright, president; Walter White, secretary; and Mrs. Lillian A. Alexander, treasurer. The subscription price is $1.50 a year or 15¢ a copy. Foreign subscriptions $1.75. The date of expiration of each subscription is printed on the wrapper. When the subscription is due a blue renewal blank is enclosed. The address of a subscriber may be changed as often as desired, but both the old and new address must be given and two weeks' notice is necessary. Manuscripts and drawings relating to colored people are desired. They must be accompanied by return postage, and while* The Crisis *uses every care, it assumes no responsibility for their safety in transit. Entered as second class matter November 2, 1910, at the post office at New York, N. Y., under the act of March 3, 1879, and additional second class entry at Albany, N. Y.*

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NEXT MONTH

The CRISIS for June will contain a picture story of Negro workers in the Philadelphia navy yard, also short stories, articles, poems, and the regular features.

The July issue will have a short picture story of the well-known Clean Block campaign of the Baltimore *Afro-American*. Included also will be material and pictures about the program and personalities at the Los Angeles conference of the NAACP.

The August issue will be the thirty-first annual education number and will have the usual news, photographs and features about colleges and college graduates.

OUR CONTRIBUTORS

Jo Sinclair is a newcomer to THE CRISIS. She lives in Cleveland, Ohio, and we hope to have more stories from her in the future.

Dr. Benjamin E. Mays is president of Morehouse College, Atlanta, Georgia. Dr. Mays is a veteran educator and religious leader.

Frances Saylor is the new executive secretary of the National Committee to Abolish the Poll Tax, with headquarters in Washington, D. C. Mattie Julian-Brown is education director of the Harlem YWCA Trade School.

William T. Smith is a newspaperman from the Middle West who is now doing free lance work in Los Angeles.

Editorials

U. S. A. Needs Sharp Break With the Past

IN one of his columns written from the Far East, Raymond Clapper, columnist for the Scripps Howard papers, declared a high Chinese official told him that the trouble with Britain's proposal to India was that it provided no "sharp and dramatic break with the past."

Mr. Clapper continued the discussion by pointing out that some steps would have to be taken immediately by the white United Nations to dispel the suspicion among the colored peoples of the Far East that our armies are not fighting to maintain the status quo there.

The same thing may be said of the situation in America where the largest minority—13 millions of Negroes—has waited thus far in vain for some sharp and dramatic notice that this war is not to maintain the status quo here. The United States government has moved slowly, and at times reluctantly, against the contradictions of democracy within its borders. Little has transpired before or since Pearl Harbor to give heart and hope to Negro Americans in the war effort.

The government pussyfooted with the Sojourner Truth housing matter in Detroit, and even after a riotous defiance of government on February 28, has not succeeded, at this writing, in moving Negro war workers into the housing project built for them. True, indictments have been returned against three persons charging incitement to riot, but the tenants are still homeless and the project is still empty.

The government, through the War department, still is inactive on the sorest spot with Negroes in the armed forces: the continued mistreatment of Negro soldiers by civilians, and civilian and state police around Army camps. Although an intensive campaign was launched April 26 by the Army Air Corps to enlist 200,000 flying cadets, there is still a miserably small quota for Negro air cadets at the Jim Crow Tuskegee air base.

It is true that the government has taken more than the usual steps in the horrible Sikeston lynching, but that occurrence has not been denounced by any high government official if we except Attorney General Biddle's remarks upon the occasion, more than two months after the event, of the appointment of a special prosecutor. It was a beautiful and tailor-made spot for Mr. Roosevelt, coming as it did 44 days after Pearl Harbor, but the President said nothing.

In the field of employment in war industries, slow, all too slow, progress is being made. Most of this is more the result of the pressure of shortages than of government action, although FEPC evidently has been given additional assurances by the White House else it would not have "cracked down" on ten firms in the Chicago area for racial discrimination.

The Navy played a fitting role in the whole disappointing picture by announcing segregated labor units for Negroes under a "new" policy

Yes, what is needed here as well as in India is a "sharp and dramatic break with the past." Of course, traditions will be overturned. Of course we will change as we never thought yesterday we would change. But war will not wait for slow, educational processes. Not this war. While we fumble with tradition, victory many easily slip from our grasp.

Writing on the duty of citizens in the whole war effort, Donald M. Nelson, head of WPB, declared in the Harvard Alumni Bulletin that among the three responsibilities of the individual citizen is the "willingness and the ability to discard cherished habits of thought. We must, to begin with, drop the idea that change comes slowly. It does, ordinarily, in part because we think it does. Today change must come fast and we must adjust our mental habits so that we can accept comfortably the idea of stopping one thing and beginning another overnight."

This is the action indicated for the United States: fast change of habits of thought in the racial situation. In this war we are at a point, as Mr. Biddle declared, where the local attitude in an interracial situation is the concern of the United States, and not merely a local matter. A "sharp and dramatic break with the past" would be a tonic not only for the Negro citizens of America, but for the millions of colored allies of the United Nations.

The Navy Makes A Gesture

THE best thing that can be said for the new Navy policy on the enlistment of Negroes is that it is a gesture. There are so many undesirable features to the plan announced April 7 by Secretary Frank Knox that there is a strong temptation to find nothing good about it. The fact is undeniable, however, that acceptance of Negroes in the Navy outside the one category of mess attendant does represent a forward step. It is not, as has been declared by the National Negro Congress, a "revolutionary" step, since American Negroes have a long record of service in the Navy other than as mess attendants. Until about twenty years ago they were farther ahead in the Navy than Secretary Knox now proposes they shall begin.

A study of the Navy announcement shows clearly that (a) Negroes will be practically a labor battalion for the Navy; (b) they will be strictly segregated under white officers; (c) they will be limited to shore establishments, Navy yards, and construction crews; (d) they will not be trained as commissioned officers.

To say that this plan, announced after months of study by the Navy, is a disappointment to Negro Americans is to put it mildly. The old system of segregation which has fathered inequalities and humiliations in the Army and in civilian life is now transferred to the Navy.

Even the New York *Times*, not noted for its liberal attitude on Negro questions, challenges the Navy's assumption that Negro and white crew members cannot and will not live together in harmony while fighting the Axis powers. The *Times* goes on to express the hope that Negroes "will have the opportunity to fight in this war, by sea as by land, and to be ranked according to their worth as individuals."

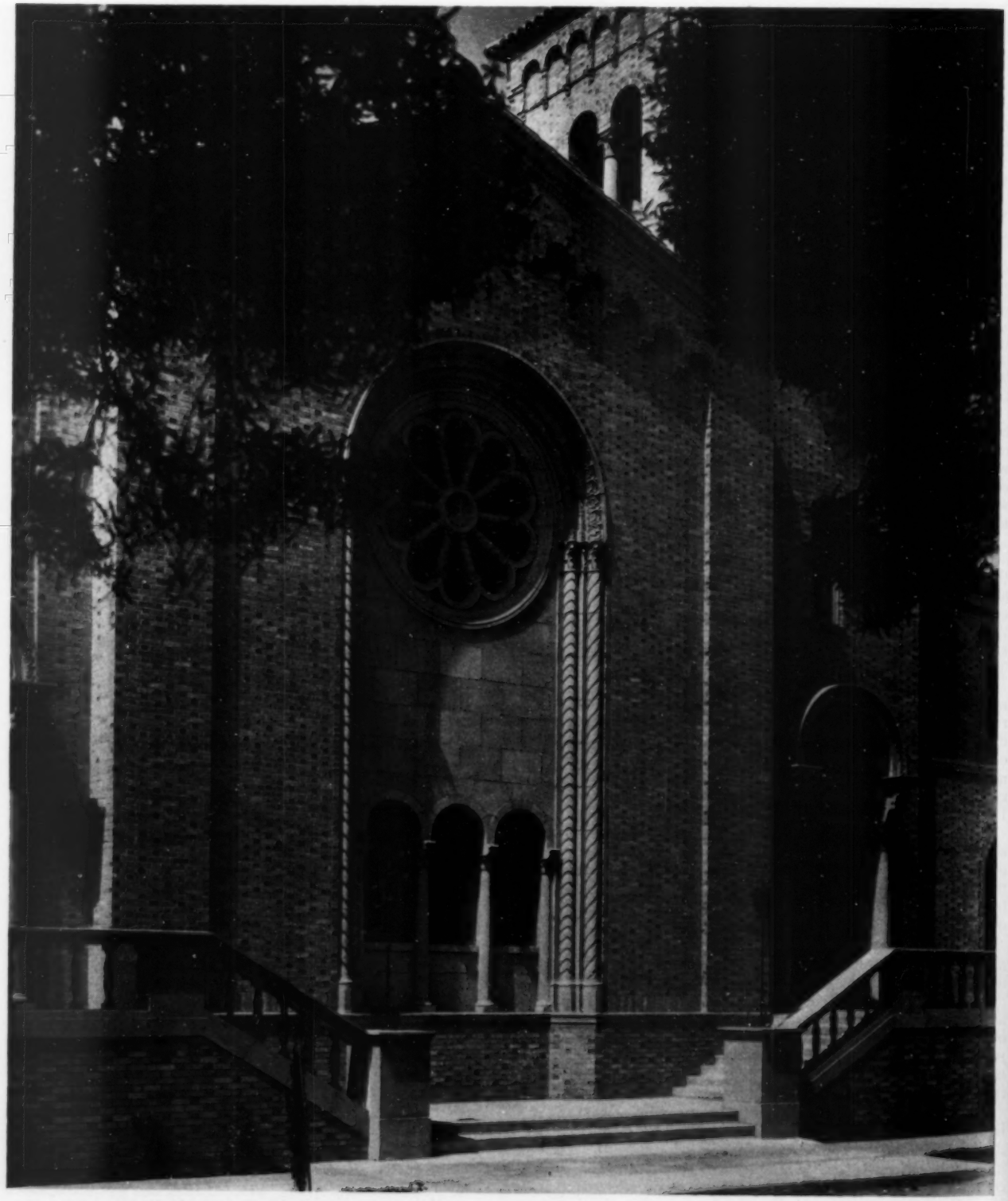
In other words, the *Times* hints at no segregation as a policy. No more weighty answer could be given the government and the Secretary of the Navy.

Care for Children

ON a small but important front last month, democracy began to function when the Board of Estimate and the City Council of New York voted to refuse payments from the city to child care institutions which discriminate on the basis of race and color in accepting youngsters. For many years this has been a problem in New York. Except for Catholic institutions, no home for children, either those for neglected or those for delinquent ones, would accept Negroes. In consequence, many neglected Negro children who were not delinquent had to be sent to state institutions designed to care for much more serious cases.

Now, thanks to the City Wide Citizens Committee on Harlem and to Paul Blanshard, chairman of one of its subcommittees, New York City has acted to see that tax money is not paid to those institutions which refuse to serve the children of some of the taxpayers.

Headquarters for the NAACP Conference in Los Angeles



This striking photograph is of the main entrance to Second Baptist church, 24th and Griffith avenue, Los Angeles. The church, designed by the famous Negro architect, Paul R. Williams, and built in 1926 at a cost of $250,000, will be headquarters for the 1942 conference, just as it was for the 1928 meeting. The church was built during the pastorate of the late Dr. T. L. Griffith

California Calls

PRESIDENT GRIFFITH

FOR the first time in fourteen years, and the second time in its entire history, the NAACP will hold its annual conference on the Pacific coast when it meets in its 33rd session in Los Angeles, July 14–19 inclusive.

For the hundreds of delegates who will stream into the capital of famed Southern California in mid-July a typical California welcome is being prepared. California is calling and when the Golden State beckons, few can resist.

Not only does California call, but California knows what to do with guests. Taking care of visitors is the second biggest business in California and all citizens are experts at entertaining people from all over America.

Special Train

There will be a grand, gala time for delegates to the conference in addition to the business of the meeting. The Los Angeles branch under the leadership of Thomas L. Griffith, Jr., is seeing to that. But the good time for delegates will start long before they get to the City of Angels, for a special train has been arranged for delegates, visitors, and friends who are going West at that time on business or pleasure.

This train is scheduled to leave St. Louis, Mo., Friday afternoon, July 10. It will go straight across Missouri to Kansas City and then on across Kansas and into Colorado at Pueblo.

From Pueblo the train will be carried through the world-famous, breath-taking Royal Gorge of the Arkansas river, passing under the equally-famous Hanging Bridge, the highest suspension bridge in the world. This part of the trip as well as the crossing of the Continental Divide at Tennessee Pass, will be in daylight so travelers will get the full benefit of the magnificent scenery of the Colorado Rockies.

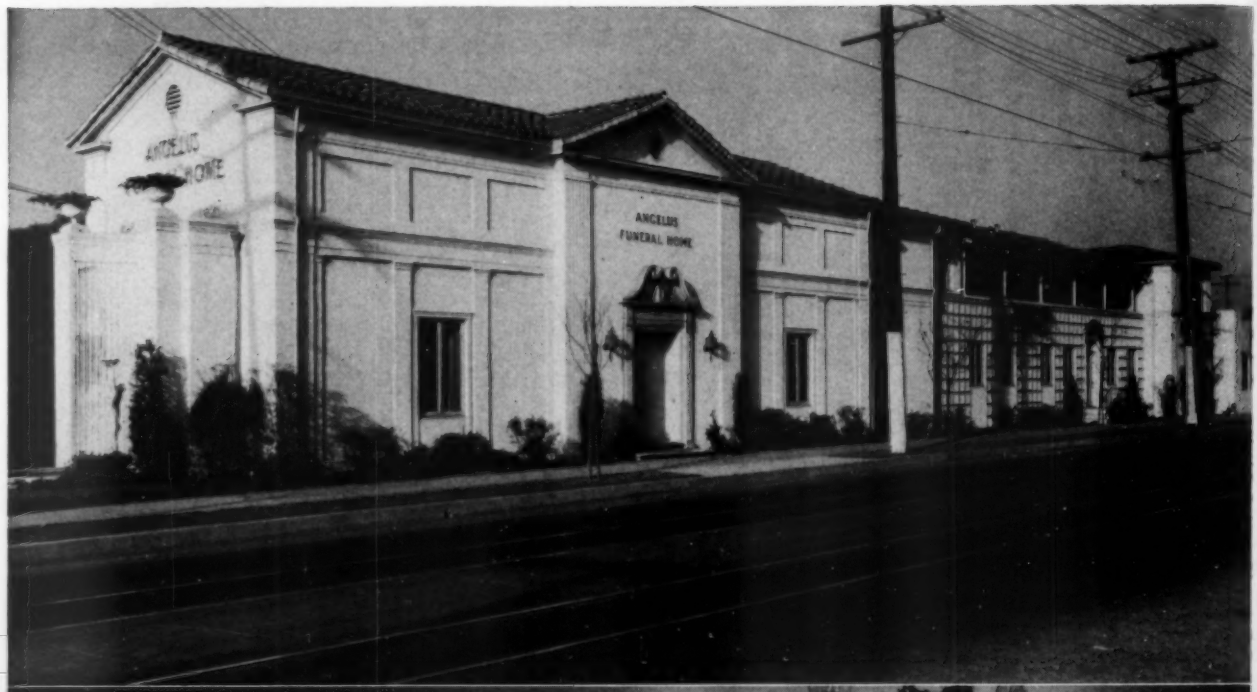
The train will arrive in Salt Lake City, Sunday morning, July 12, and there will be a few hours of layover to give delegates a chance to visit the Mormon tabernacle and gardens if they desire to do so. Leaving about mid-morning, the train will go down the last leg of its journey through Las Vegas and into Los Angeles, Monday morning July 13.

Chief value of the special train is that it will give delegates from all parts of the country a chance to get acquainted in a

Right, interior of Second Baptist church, where the Rev. J. Raymond Henderson is pastor. Below, some of the Los Angeles business and civic leaders active in preparing for the meeting

L. G. Robinson *George A. Beavers, Jr.* *Walter L. Gordon* *Edward Atkinson* *Rev. J. R. Henderson*

California Calls . . .



Folger

Exterior and interior views of Angelus Funeral Home, 1030 East Jefferson boulevard, Los Angeles. L. G. Robinson, president, is also vice-president of the Los Angeles NAACP branch and chairman of the ways and means committee for the entertainment of the annual conference. J. L. Hill is vice-president of the business, Lorenzo Bowdoin, secretary-treasurer, and Sophia L. Smith, assistant manager. The building, erected in 1934, was designed by Paul R. Williams

relaxed and informal atmosphere. There will be no embarrassment, no inconvenience. The whole train will belong to the NAACP. The national office party will be aboard. New York's Harlem branch will have three delegates. Detroit already has asked for twelve reservations. Four delegates from Kansas City will join the train there. Baton Rouge is sending its share. Chicago will be represented, as will Baltimore and Boston.

Visitors are welcome. Those persons who are not necessarily going to the NAACP conference, but who are planning to go to California for a vacation in July are invited to join the NAACP special train. Information on fares and other items can be secured by writing Roy Wilkins, 69 Fifth avenue, New York.

Golden State Hospitality

When the delegates step off the train in Los Angeles the branch committees and citizens will take charge and from then on the week will be packed with pleasure and business. The fun and frolic will be such as only Southern California can offer. There are Hollywood and the famous spots and boulevards of the film capital of the world. There are beautiful beaches and drives along shores of the blue Pacific. There are attractive residential districts with California bungalows and more pretentious mansions flanked by spacious lawns, nestled in shrubbery, and shaded by palm trees. Flowers are everywhere.

And there is Central avenue, California's South Parkway, or Seventh Avenue. Thriving businesses and gay night spots draw their share of visitors. Progressive Californians are proud of their insurance companies, their wide variety of retail businesses, their Dunbar hotel. They will tell you about their progress in politics, their municipal employment and appointive jobs, and of their most recent triumph, the naming Negro judge by Governor Olson.

They will tell of the Negro film stars and show their homes: Hattie McDaniels, Eddie "Rochester" Anderson, Clarence Muse, Louise Beavers, and a dozen others. They will show visitors the new parachute factory started by Rochester.

Business Sessions

The serious business of the NAACP conference will get underway Tuesday night, July 14. Headquarters will be in Second Baptist church of which the Rev. J. Raymond Henderson is pastor. It was here that the NAACP conference met in the summer of 1928. The night mass meetings will be in the Shrine auditorium, but all the daytime business meetings will be at Second Baptist.

Some of the members of the executive committee of the Los Angeles branch. Front row, left to right, Claude McKinney, Walter L. Gordon, vice-president, Elizabeth St. Charles Edwards, Thomas L. Griffith, Jr., president, Fay Allen, L. G. Robinson, vice-president, Albert Baumann, treasurer, and Frederick M. Roberts; back row, Edward Atkinson, Clarence O. English, youth adviser, Assemblyman Augustus F. Hawkins, Dr. S. M. Beane, Deputy District Attorney Charles H. Matthews, Loren Miller, and Clarence Smith. Not shown: Charlotta A. Bass, Rev. J. L. Caston, Arthur Cole, Floyd C. Covington, John E. Hargrove, Clarence Muse, Baxter S. Scruggs, J. H. Shackelford, A. J. Williams, H. Claude Hudson, Rev. E. E. Lightner, Zella M. Taylor, and George A. Beavers, Jr.

Los Angeles branch ways and means committee to entertain the 33rd annual conference. Left to right, front row, Mrs. Gertrude Hicks, Mrs. Nadie Funchess, President Thomas L. Griffith, Jr., Noreen Forney, Zella M. Taylor, secretary, Charlotta A. Bass, editor of California Eagle; *second row, Claude McKinney, Dr. Albert Baumann, Frederick M. Roberts, J. H. Shackelford, L. G. Robinson, chairman, Walter L. Gordon, George A. Beavers, Jr., Rev. Frederick Jordan and Samuel W. Thompson; back row, Edward Atkinson, John Hargrove, Dr. H. Claude Hudson, Dr. E. I. Robinson, Loren Miller, Thomas J. Ducket, Rev. E. E. Lightner and John Kinloch, president of the Youth Council*

church.

High point of the evening meetings will be Friday night, July 17, when A. Philip Randolph, international president of the Brotherhood of Sleeping Car Porters and organizer of the March-on-Washington, is presented with the 26th Spingarn medal. Another special event will be Youth night, July 16.

Welcome addresses and a keynote speech setting the tone of the conference will occupy the opening night July 14. The closing meeting will be held Sunday afternoon July 19 at the Shrine auditorium when Walter White, NAACP secretary, and a nationally known speaker will send the delegates home to another year of work in the 400 local branches of the NAACP throughout the nation.

The position of the Negro in a fighting democracy will be examined in a dozen round tables, group discussions, and clinics with leaders in each field as consultants. One whole day will be given over to the Negro in the war effort. Another day to the fight on all fronts for democracy at home, and the third day to ways and means of building the NAACP into a stronger and harder-hitting fighting machine.

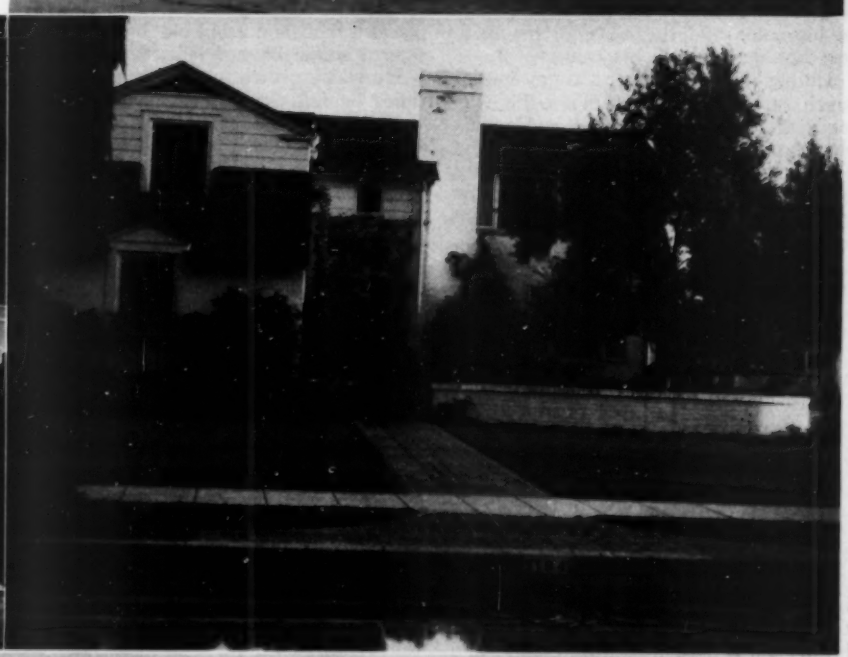
See you in Los Angeles!

California Calls . . .

Los Angeles business welcomes the NAACP. Top, filling station at 52nd and Central avenue owned by James Garcia (center). Center, view of the office of the Golden State Mutual life insurance company. William Nickerson, Jr., president and general manager, is standing at left. Below, the Dunbar hotel, 4225 Central avenue, owned and operated by Mr. and Mrs. James C. Nelson. The Dunbar has 115 rooms, 75 with bath

California Calls...

California citizens welcome the 33rd annual meeting of the NAACP next July. Directly below is a Southern California hotel designed by Paul R. Williams. Right, residence of Mr. and Mrs. George A. Beavers, 37th and Cimarron. Mr. Beavers is vice president of the Golden State Mutual life insurance company. Center, the home of Bill (Bojangles) Robinson, 1194 West 36th Place. Bottom, Wadsworth avenue in the recently opened Blodgett Tract, developed by the Liberty Building and Loan Association of which Louis Blodgett is president



Songs My Mother Taught Me

(A Sermon)

By Jo Sinclair

LUTHER sang spirituals last night. Luther come back from way acrost the world and started in singing the Word. That's a story to tell!

All that running hadn't done him no good. Luther he couldn't leave his own self behind. No man can do that, especially not Luther, black as Emma, his mama, was black, with feelings like hers and a skin like hers, and the songs she'd learned him boiling in him like a tea kettle. He couldn't forget the songs his mama'd rocked him to sleep with. He thought he could, but he sure couldn't.

He didn't know them songs had growed him, that they was a good eighty per cent of his bones and his blood. He had to find it out with crying and hurting. He had to find out a man sings out of his color and the wave of his hair, too, not out of only his heart.

Luther he was born with a special touch on his forehead. Time he was ten years old he was singing in Emma's church, so sweet, so almighty sweet, the church folks'd just sit there listening with tears a-running. And before he was eleven the white folk'd heard him and taken him to their teachers. Yeah, guess even the white folks'd seen he was marked on the forehead. Listening to that boy sing was a special way of praying, he sang that almighty sweet.

But Luther he turned into a Handel and Schubert man. He sang what they call German *lieder*. He sang out of Mozart and out of Verdi. He sang in French and in German and even in Italian. He went far as a white man could get, and he sang what a white man would sing.

It started when he was only fourteen. When that boy stood up to sing in front of people for his first time in a public hall, his teachers they told him to sing *Go Down, Moses* and *I Got Shoes*. Well, he opened up his mouth and sang, and he got clapped for and hollered for by a lot of white folks sitting in that public hall and paying good money to hear him. He was fourteen, and he done what his teachers told him.

But that same night in his bed Luther he told his self he'd never sing his color out like that again in front of people. He might've swore it on the Bible, that's how hard he said it to his self that night. He'd felt naked up there on the platform in front of all them white folks. He'd sung ten songs on that stage, but he'd got more clapping for them particular two than for all the other eight put together, even though he'd sung them just as good. That wasn't right. He wasn't getting the clapping just for the singing, and he didn't like that kind of falsehood. So that night Luther he swore to his self he'd never sing a spiritual again.

I don't want to be pointed out to be a colored man, he cried inside his self. Or a this-kind-of-man, or a that-kind-of-man. I want to be an any-man, just like the others. I don't want to talk special, and walk special. My mama and me, all us colored folks, we don't want to be marked out special! Because we're like anybody, everybody!

Well, Luther he sang on stages all over the city. He sang all over the country, on the radio, in the moving pictures, in the biggest fanciest halls. He sang acrost the ocean and in palaces and in places a thousand years old, but he never sang a single blessed spiritual.

He was a grown man now, and sometimes he felt the knives inside of him, way down deep, but he didn't know why. He fell in love with a girl named Catharine, and she fell in love with him, and some day they'd get married, they said. But Luther he was starting to feel troubled.

All he knew was to sing. Singing to him was like the church was to Emma, natural and easy as breathing in air. But Emma she was quiet and happy all the time, and Luther he was beginning to know trouble, the kind you can't find a name for, that turns you salty and mean just looking for the name of it.

Luther he stood it as long as he could. Then he saw he was starting to smell his trouble and taste it even while he was singing. That scared him. He'd never thought of nothing while he was singing. He just sang, and that's all. Now, in the middle of a song, he'd start thinking, and then he'd hear the song coming hard and sharp, like as if it was asking questions.

So Luther he decided to go away and chase down his trouble and his misery. He'd see what the world had to say.

Before he left the city, he talked to three people. Three was his lucky number, but he didn't ask why, he just new it was. His mama she could've told him three was lucky because it stood for the Father, the Son, and the Holy Ghost, but he never did ask her.

Luther he talked to his mama. Emma was a big tall woman with a good warm-looking skin, and a voice she'd given to Luther, a voice he'd grown up with. But Emma never did sing a stitch of Schubert or Handel; she never did hear tell of German *lieder*. She just sang around the house and in church. *Weary, weary,* she sang, *I got to go to sleep and rest, Lord, I got to go to sleep and pray!*

Yeah, Luther'd been through all them schools the white folks'd sent him to and the college in that city where he'd been born. But Emma she never went to school. She was just born and she growed and she worked, and she married and had a baby. She just worked hard all her life and never did know nothing special. Luther he didn't even talk like her.

"I'm going away, Mother," he said to her, and she just stood there looking at him. He was good on her eyes and proud on her heart.

"I'm going away to New York, Mother," he said.

"Honey," she said, "you got to go?"

"Yes, Mother," he said. "There's something inside of me telling me to go away."

He felt like crying, but Emma she looked at him and her eyes was bright.

"Then you better go, honey," she said. "But you'll come back. You'll come back to us."

He knew she meant the colored when she said "us" that way. He had to tell her the truth, so he said, "Mother, I don't think I will."

But when he looked into her eyes he saw they was warm and bright as Christmas, and she wasn't believing a word he said.

Luther he talked to Catharine next. She was beautiful and he loved her, but bigger than his love was the trouble in his soul, and he couldn't find no rest in that girl's eyes and he couldn't find no peace in her kiss.

He said good-bye to her. "When I have finished this concert tour," he said, "people will not think of black or of white. They will think only of the music I have sung to them."

He saw how tight her throat got, how she swallowed like it hurt.

"What are you singing on your tour?" she asked him.

"What I always sing, Cathy, the best of the world's music."

She asked him, "You'll sing no spirituals?"

"You know I can't," he said.

Catharine she'd had enough. "Don't come back," she said, and turned her back on him. "I don't know you any more, Luther."

Man, this grieved Luther. Man, this ate a salty hole in his heart. He sure

loved that girl, but he had to go the way he thought, and find out what there was to know, even if he bust his heart wide open doing it. He had to go and find out the truth.

Poor Luther. Man, he carried a load! Man, he carried a cross! He made it all by his self, and he sawed and hammered till his heart was sore as nails.

He talked for a third time. He talked to John, his friend, who was a doctor and had gone to college alongside Luther. Where Luther'd sung his songs, John he'd learned medicine. Where Luther'd gone to stand on the stage, John he'd opened him a little office on a street where the colored lived, and now he was doctoring the people.

"John," Luther said. "John, don't *you* see what I mean? If I sing the best there is, and live the best there is, why then there can be no race problem. If the world recognizes my artistry, will it not forget both the black and the white, and see only the man who is the singer?"

He talked fancy, that Luther; he had a lot of fancy ideas.

"I don't know," said Dr. John. "All I know it, we're colored, Luther. We can't forget it and we don't want to forget it."

"To stand there and flaunt those Negro spirituals before the world," said Luther. "Does that mean remembering we're colored? I don't want to thrust my race and color at the world. John, I want to sing the best there is, the Mozart and the Bach, and sing it the best way there is of singing. There would be no question of race. There would be simply music."

"You're going to be lonely," John he said. "You're going to be unhappy."

WELL, finally Luther he went away. He went to New York. He went farther than New York, he went wider, he went deeper. We went west and he went east, and then he went acrost the ocean. He sang in front of king and general, and he sang in front of the highest uniforms there is. But it didn't do him no good. Singing, he'd remember. Singing, he'd begin to taste and smell all them things that was bearing down on his soul.

Luther he sure carried a cross. Man, he carried it acrost water and it was weighing a ton now.

Everywhere he went he heard the loud claps and the shouting of his name. But he wasn't singing true. He knew it wasn't good and deep and true as it should've been. Them people was clapping for bad singing. And he felt sick.

There came a time when he started missing Catharine and Emma and John. It got so's he talked to them in his hotel room, and he couldn't sleep unless he set his mind on seeing them like they was alive and standing around his bed. Then he started in missing the little old crooked street where he'd been born. And then over in England one day, just walking in the street, he got a picture of Emma so clear, so bright, it scared him clean through.

What's this? he said to his self. What's to make a man see his mama all the way acrost the ocean, see her so good he can feel how warm she'd be to lay his head against?

Luther he left them foreign lands and he come on back to America. But he couldn't go home. He hadn't found a single way of peace yet.

He was a strung-up-high and feeling boy. He wanted to be happy, and being happy meant opening up his mouth and letting out them songs he had inside. But he couldn't do that no more. He just couldn't.

He took to dreaming. Or maybe they wasn't dreams. He walked and he talked with Paul Lawrence Dunbar and Booker T. Washington in them dreams. He walked with Phillis Wheatley and he talked with Touissant. Paul Lawrence and Booker T. and Phillis and Touissant they say to him: "Luther, you young and strong, ain't you? You the spokesman for the race, ain't you? All over this world people listen to the sun and the wind and the cool water of your singing, and they feels all soft by it and full of love. Luther, you a man people know and love the wide world over and acrost, and you the spokesman, the strength, the help. Luther, man, let our people go!"

And in the mightiest, biggest dream of all Luther he stood looking at Abe Lincoln. Old Abe, high as a mountain, wise as the sky, gentle as Jesus. And Abe Lincoln said to him: "Luther, you're a great singer. All the people black as you are feel close to you. They feel how your music makes them big and great, and how your frame makes them strong because you're the same color as they are. Put out your hands, Luther. Start helping to pull your people up the long, hard hill."

This time Luther he got a squint at what was ailing him. He just didn't belong to nothing. He didn't belong to the black, and he didn't belong to the white. He didn't even belong to his own self. What he sang was empty as he was, empty as an old mealie sack.

"I'm lonesome," he said. "Lord, I'm sick and lonesome as a man in jail. I got myself locked up in a jail inside me, Lord! Help me get out."

Now Luther he did things in three's. Three was his lucky number: the Father, the Son, and the Holy Ghost. Three times he went walking in the city of New York, biggest of the cities of the world, and while he walked he got to thinking of something his mama had said. "Son, we's born hard and we dies hard, and all the time in between the coming and the going—that's hard, too. But as long as we're telling the truth on the way, Son, we gonna rest easy in the night."

It made him smile. Oh Lord, he said, the night time isn't easy. Maybe I'm not singing the truth!

The first day Luther he went walking he really saw a sight. He saw a crowd around a drunken man. It was a colored man, and he was old, and he was trying to get up off the cold ground. But he couldn't do it, and all them people stood there and laughed, he looked so funny. They didn't put out a hand to help.

Luther he looked around and he saw that the only black men were just the old drunken man and him. He looked down and he looked up, and he felt his self tied with handcuffs of iron to that old man on the ground. But he didn't know what to do, so he ran away.

The second day Luther went walking in a mean old twisted street, and he come to a little bunch of colored people sitting on the sidewalk alongside their own furniture. There was a man and there was a woman—looked something like Emma, she did, or maybe he was just longing for Emma again—and there was three kids. The woman she had a clock in her hands and was holding on to it hard.

Luther he stopped, and they got to passing words.

"Well," says this woman with the look of Emma on her face, "there just ain't enough houses for us. Looks like there ain't enough room in the world for us 'less we pay twice as much for it; and we ain't even got enough for once!"

"Seems like somebody with a voice loud and big enough ought to talk up for us," the man said. "Seems like he ought to talk up to where the right people'll hear him. Mean to say there ain't enough room for us in this world?"

Now what happens to a man, like as if a finger pointed down at him out of the sky, like a sound of home come stealing into his heart? Nobody knows what happens to a man in his soul. Nobody knows what happens to a man in his heart. Nobody knows but Jesus!

Now the third time Luther walked out in the city, it was night. He looked up and he saw buildings a mile tall going toward the dark sky. And all the windows was lit. And he looked down and there was the people, small and puny and skinny. And the faster they walked the punier they got.

That third time Luther he said to his self: These people, look how little they are, but look how they raised up a city rich as glory and big as heaven, with lights shining in the black night, scaring out the devils. Mean to say the

(*Continued on page* 174)

The Negro and the Present War

By Benjamin E. Mays

Japan is no friend of the American Negro, says Dr. Mays, one of our foremost religious leaders and college presidents, and the race's destiny lies in this, the only country we know

EVERY fair-minded American will admit that democracy in the United States works less perfectly in the case of the Negro than it does when applied to other Americans. This is true in the South. It is true in the North. A careful student will hardly be extravagant in his contention that Negro-white relations were greatly improved during World War I. Relying upon history and a knowledge of the nature of man I make bold to assert that the present war will scarcely increase the Negro's participation in American democracy. The Negro was fooled in the last war. He was led to believe that after fighting for democracy on foreign soil, it would be easily achieved at home; and that the dominant American mind would willingly give him democracy. But this was not the case. During this war and after, it will still be a major problem for genuine Christians and lovers of democracy to work to get the Negro fully integrated into the totality of American life. The Negro now, as in past years, must fight on two fronts. A world crisis does not destroy customs, mores, and prejudices that have their roots anchored in the centuries. The hearts of men must be deliberately changed by submission to the Divine Will and not by fear generated in a crisis; nor by temporary suffering. Make no mistake about this.

Despite these basic facts, the Negro must and will be loyal to his country in the present crisis. The reasons can be simply and briefly stated:

1. It is the nature of the Negro to be loyal to the United States. His record is clean. Whether in slavery or in freedom, the Negro has served his country as nobly as any American could. From the days of Crispus Attucks who was among the first to die for the independence of America up to World War I and on through to the present conflict, the Negro has lived, fought, bled, and died for his country. If the current reports are true, the Negro is not without record at Pearl Harbor. According to the report of one of the daily papers a Negro "mess boy" gave his life firing a weapon at the Japanese on that fateful December 7, 1941. Although the radio and the press made little or no mention of him, his heroism is just as singular as that of Kelly who sank a Japanese battleship, losing his life but destroying the ship. That the Negro could rise no higher than "mess boy" was no fault of his. But in the crisis of the moment he became a soldier. He fought therefore not as a "mess boy" but as a soldier, a defender of the honor of his country. It is the conviction of this writer that the heroism and loyalty of the Negro in past wars will blaze forth again and again in the present war. All this is another way of saying that the Negro knows full well that this is his country and that he must not only be willing to live for it but to die for it. He knows no other. He is proud of his record and he will not stain it.

The Constitution

2. The Constitution of the United States gives the Negro hope. It is one of the finest documents ever conceived by the human mind. Despite undemocratic practices and techniques so prevalent in American life, the Negro knows that he has an advocate in the Constitution of the United States. So, as long as the Constitution is democratic in principles and ideals, the American people are obligated in the name of democracy and in the name of national honor to implement them into every area of American life. The American people must move in the direction of these ideals or repudiate the Constitution altogether. We cannot forever lay claim to the Constitution without seeking to square our practices with what we contend for in theory. The Constitution of this country stands as a beacon light to pass judgment upon all that we do. Without the principles set forth in the Constitution, the Negro would be hopeless and would have no protection in law. In defending America, the Negro defends the Constitution.

3. Closely associated with the democratic ideals set forth in the Constitution, the United States claims to be a Christian nation. We accept the Holy Bible as our rule of conduct and Jesus the Christ as our Lord and Savior. The ministers and churches of America insist that only in the precepts and examples of Jesus can mankind find deliverance. We cling in theory to a belief in the Fatherhood of God and the Brotherhood of Man. We also believe in the sacredness of human personality. Whatever may be the church's practice or the minister's conduct, they are committed to a gospel that condemns every iota of discrimination based on race. The Church and Christian America can avoid hypocrisy and maintain integrity of soul only by striving earnestly to do it in practice what they advocate in theory. As long as the Gospel of Christ is preached in America and as long as we have a Constitution which guarantees equality of opportunity to all of its citizens and a supreme court to interpret the spirit of that Constitution, the Negro can accept whatever responsibility his country lays upon him. As a minority group in the American commonwealth these are the most powerful weapons the Negro has at his disposal. Serious-minded honest Americans are conscious of the dilemma which a democracy such as ours and the gospel which we embrace impose upon us when we resort to techniques that deny the foundations upon which our government rests and our religion stands. Such persons have always sought to make democracy work and Christianity real. To them America owes a great debt of gratitude. They are the salt of the earth. They give the Negro a lift and assure him that his loyalty to his government is not in vain.

Japanese Not for Negroes

4. A few years ago it was my privilege to travel around the world. I must admit that I was greatly impressed with what I saw in Tokio. I admired the skill and efficiency of the Japanese people. It was something new for me to see a colored race in Tokio doing everything I saw white men do in New York, London, Paris, and Berlin. It was fascinating. They had completely imbibed the science and technique of western civilization. They were carrying on just as well as western nations. I talked with a good many Japanese not only on that trip but here in America in college and university. One fact became clear to me. Japan has no particular love or interest in the darker peoples of the earth. Japan is for Japan. And she will seek to suppress and does suppress her darker brothers in the same way as imperialistic white nations. The idea that existed some years back that Japan would be the nation around which the darker races of earth might rally and look to for guidance is utter nonsense. Japan is interested in Japan. The Amer-

(*Continued on page* 165)

From the Press of the Nation

Editorial of the Month

The Navy: Where Do We Stand?

Pittsburgh (Pa.) *Courier*

The Negro press and organized Negro and white liberal opinion in the United States have forced Secretary of the Navy Knox to issue an order opening the Navy to enlistment of Negroes for general service in the ranks and as noncommissioned officers.

Mr. Knox announces that Negroes will be enlisted in "reserve components" of the Navy, Coast Guard and Marines for service around shore establishments, navy yards, in labor gangs building foreign bases and on small craft where they will not contaminate white sailors.

Such as it is, this order is a victory for sustained agitation begun and carried on by The Pittsburgh *Courier*.

Negroes will hereafter be able to occupy positions in the Navy which they have not been able to occupy for two generations, if ever.

But in all frankness it must be stated that fundamentally this order marks a setback in race relations in the United States because it strengthens the vicious institution of segregation, the root and source of all the ills the Negro suffers in this country.

It merely extends the borders of segregation, and we have too much segregation already.

It is a source of sorrow, amazement and shame that in time of war when the United States has suffered defeat after defeat and the fate of this civilization hangs in the balance that a high government official should so abjectly surrender to reactionism.

A forthright and courageous solution to this problem would have been the issuance of an order authorizing the enlistment of Negroes in all branches of the naval service and specifying that there must be no segregation of these men because of color and no discrimination against them.

Such an order would have given all Americans renewed faith and confidence in democracy, and made it something real and living to all of us.

As it is, it is difficult not to feel disgusted at the tricky, evasive, hypocritical manner in which the Secretary of the Navy has dealt with this problem.

If Negro youth are not good enough to fight alongside their white fellow Americans on land and sea in defense of their country, then this talk of democracy is hollow and meaningless.

It is significant that even so conservative a newspaper as the New York *Times* expresses editorial dissatisfaction in stronger words than it has ever used in commenting on racial questions: holding that segregation should have been avoided because "there are numerous American seamen—of white and Negro blood—whose loyalty and patriotism would rise above prejudice."

Well, it took a war to force the Negrophobic Navy Department to give Negro citizens an opportunity to serve their country in other ways than waiting table and washing dishes.

Perhaps, as the crisis grows greater, Mr. Knox and his colleagues will be glad to abandon segregation altogether for the sake of victory.

In the meantime, Negroes will enter the Navy, accept the positions open to them and make as fine record there as they have in the Army.

But we who are on the outside will keep up the fight until segregation and discrimination are a thing of the past in this country and the true spirit of democracy at last prevails.

News out of Washington indicates that the Navy department has at long last made a change in the traditional policy of enlisting Negroes solely as messmen or cooks, and will now begin to enlist Negroes as volunteers for general service in the reserve components of the U. S. Navy, the U. S. Marine Corps and the U. S. Coast Guard.

Unfortunately, however, the plan announced by the Navy contains all of the undesirable features of the outmoded jim crow system. The men who developed the plan, if they had been informed, would know that jim crow practices are only a stopgap and will be swept aside under the strain of the world-wide conflict.—The Chicago (Ill.) *Defender*.

Except as an acknowledgment that a racial discriminatory differential exists in the Navy and that it can be corrected by a verbal order or by a stroke of the pen, the Navy's gesture toward the acceptance of Negroes "for general service" is entirely inadequate and insufficient.

In its abrupt announcement of a change of policy the Navy department actually insults the intelligence of the Negroes it should seek to enlist.—The Louisville (Ky.) *Defender*.

In explaining the new policy, Secretary Knox spoiled the effect of his announcement by saying that the Negro seamen would be organized into separate units and would eventually make up the crews of many of the auxiliary craft of the Navy and would be promoted up to the rank of petty officers after they had gained a certain amount of experience.

This is just what Negroes do not want. We want the segregated policy of both the Army and Navy abandoned, with Negroes admitted to all branches of the service on the same basis as that of other racial groups.—The New York (N. Y.) *Age*.

Great was the joy of 13 million patriotic Americans when they read in the headlines that the ban against colored Americans had been lifted in the Navy, Marine Corps and Coast Guard.

But that joy quickly turned to ashes as they read the apparently studied insults issued by Secretary of the Navy Knox to millions of loyal Americans on account of their color. —The Philadelphia (Pa.) *Tribune*.

However great a step it was for the administration to drop the barriers against black Americans in the United States Navy, it can be regarded by true fighters for democracy only as a half measure and we cannot win a total war with half-measures. The only thing wrong with the new order granting Negroes the right to enlist in other than the messman's branch of the service, is that the order pays deference to that great American god, Jim Crow. Secretary Knox of the Navy hastily comforts the Kluxers and Fascists in the land by explaining that Negroes and whites will be separated in the Navy and in the end will be given separate ships. If this Jim Crowism is carried to its logical conclusion by the Navy, the time may come when Negroes will be given a separate ocean too.—The Michigan *Chronicle*.

The Poll Tax Kills Democracy

By Frances Saylor

The new struggle for passage of an anti-poll tax law in Congress emphasizes the importance of action now while the nation fights for democracy

THE history of the Negro race in America is marked by many ironies. None is more bitter than this: at the same time that recent hearings on the Pepper anti-poll tax bill were bringing to light the full significance of this tax in barring the race from participation in democracy, two members of Congress were citing before the national legislative body the "unknown hero of Pearl Harbor," a Negro mess attendant who died to defend what his brothers in eight of our southern states had never known.

This Negro boy is no anomaly. Some of the most heroic of our World War I soldiers were Negroes. Henry Johnson, the Albany, New York, red-cap who killed, wounded, and routed a party of 25 Germans single-handed takes his place with Sergeant York; and the record of the 15th Infantry from Harlem (under fire for 191 days) which gave no ground, yielded no prisoners and suffered casualties of 40%, cannot be beaten.

In this war, too, the Negro will fight for democracy. By the end of 1942, it has been estimated, nearly 300,000 of them will be in the armed forces.

We believe that the passage of the Pepper anti-poll tax bill (S.R. 1280) which would remove the constitutional provisions for poll tax restrictions and give the southern Negro a stake in government, would go a long way toward harnessing the rich potential energies of the race in fighting for the democratic creed on the home front as well as abroad.

The poll tax laws of eight of our southern states — Alabama, Arkansas, Georgia, Mississippi, South Carolina, Texas, Tennessee, and Virginia—by requiring annual payments of from one to two dollars and increasing this levy by means of cumulative provision and penalties for back payment to as high as $36 in Alabama and $47.47 in Georgia, disfranchise today ten million poor people. Because he is at the lowest rung of the economic ladder, the Negro, who constitutes 45% of the population of these states, feels the discrimination most sharply.

Many Negro sharecroppers in the South have an average income of from ten to fifteen cents a day; many Negro urban workers in the South earn as little as ten to fifteen cents an hour. How many Negroes in the dank slums of crowded southern cities, how many on eroded hill farms, or on the fever-ridden Mississippi Delta can afford to meet the requirements of this archaic law? How many would take the food out of their children's mouths, the shoes from their feet to pay for a privilege that is theirs by constitutional right?

Figures on voting in four poll tax states show how effective are these laws in keeping suffrage from the Negro. Less than one-half of one per cent of the eligible Negro voters go to the polls in Alabama, less than two per cent in South Carolina and Georgia. In Mississippi, out of a Negro population of 1,800,000 only about 2,000 vote.

Carter Glass Statement

Though the poll tax laws operate against all poor people, they were undoubtedly framed for one purpose: to deny suffrage to the Negro. After the Civil War, when the "All Men" doctrine of the Declaration of Independence, the Constitution, and of Lincoln, Jefferson and Jackson, threatened to become a reality in the South, those who held power wrote into the state constitutions poll tax laws to prevent this. In Virginia, in 1901, when Carter Glass, author of the poll tax plan in that state was asked if the Negro would be eliminated as a voter by fraud and discrimination under the plan he replied:

"By fraud, no; by discrimination, yes. But it will be discrimination within the letter of the law . . . Discrimination! Why that is precisely what we propose; that, exactly is what this convention was elected for—to discriminate to the very extremity of permissible action under the limitations of the Federal Constitution with a view to the elimination of every Negro voter who can be gotten rid of legally without materially impairing the numerical strength of the white electorate. . . . It is a fine discrimination, indeed, that we have practised in the fabrication of this plan."

Today, the poll tax remains the only legal method of keeping suffrage from the Negro. The "Grandfather Clause," prohibiting from suffrage any one whose ancestors did not vote prior to 1869, and unfair applications of the educational test, which some states inflict upon Negroes who attempt to exercise the right to the ballot, are sheer trickery. The "Grandfather Clause" was outlawed by the U. S. supreme court in 1915 in the first case brought before that tribunal by the NAACP.

But—and this is important—if a Negro who has paid his poll tax insists on registering, there is no legal way to stop him.

Directly traceable to the disfranchisement of the poor people of the South —black and white alike—is the dearth of social legislation in that section. The land-owners and the industrialists, who control politics there, have again and again suppressed measures that would benefit the masses. Our poll tax states have the worst labor laws, the fewest protective laws for women, the most child labor, and the greatest number of child marriages, their illiteracy is the highest and their housing standard the lowest. One look at the pitifully inadequate Negro school houses in the rural south with broken window panes, unpainted walls and primitive equipment; one look at the mosquito-infested flat where the Negro lives on the fringe of many southern cities, or at the dark alleys where they have been herded in other cities, gives vivid proof of the workings of this diabolical law.

Nor are its machinations confined to the South. The poll tax laws of eight states affect the Negroes of forty-eight states. How?

Unfair Congressional Strength

Under this unrepresentative type of government, where only one-sixth to one-tenth of the people vote, patronage goes six to ten times as far and the tenure of Representatives is unduly lengthened. Because of seniority they come to hold a disproportionate number of chairmanships in both House and Senate. Of the members who have been in Congress more than twenty years, 38% are from poll tax states, more than twice the normal expectation. Poll tax Senators and Representatives occupy a third—twice their due proportion of committee chairmanships in the Senate and more than a third in the House. Of the ten most important House committees, four have poll tax chairmen and three more have ranking members from poll tax states.

Thus we have a kind of political hegemony that stifles democratic legislation. Poll tax Congressmen can work against labor, the Negro, and the for-

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The Job Is Ready—Are You?

By Mattie Julian-Brown

TODAY, speed is the watchword for production, industry and education. Speed is essential for victory and the peace that is to follow. Industry is suffering more than any other segment of our national scheme because our educational pattern has not kept pace with a practical concept of democracy—the ideal for which the United Nations are fighting.

More and more educators are becoming aware of the lag in vocational training because of the demands being made upon them by industry. Up to this time educators have been more pedagogues than developers of techniques and skills which have been necessary for making a living. This lag does not rest altogether in the laps of those who have been responsible for the art of teaching but also with those who have been influenced by philosophies of attaining higher social status rather than economic security. There has been more prestige seen in a school teacher's desk than a mechanical engineer's bench.

"Many eductors have been so interested in such words as fusion, integration, personality, behavior adaptability, framework, orientation, frame of reference, child-centered schools, activity program, and numerous other nebulous concepts that are meaningless in a practical bread-and-butter world, that they have forgotten (if they ever knew) that people have to work for a living.

"Many have forgotten (if they ever knew) that in order to be able to work for a living *you must have some skill that you can market in a highly competitive system of buying and selling of services.* They seem to think that if a youth can go to an employer and say he is integrated, or that he is oriented, or that he has been activated, that the employer will not care whether he can spell, write a hand that can be read, punctuate a sentence, add a simple sales tag, or discipline himself to the task of doing a day's work."*

Vocational education has been considered a sphere of training for the "dump-all" group with low mental abilities, who could not keep up in general academic courses, creating a traditional stigma that has had its damaging effect. Perhaps Negroes have been more sensitive to this than other groups because they have been shut off from white collar, professional jobs, and they have been fighting desperately to escape the pick and shovel and overalls, the bench jobs, the sweat shops, and the like, to erase the traditional stigma that these were the only jobs which they could do well.

Paul Parker

Training for power sewing machine work

Coming face to face with job opportunities today, one realizes that they are specific in their demands. Government and industry are calling for specialized trained workers. Here is the job, have you the necessary training to fill the job? What is your occupational skill? Granted you went to college, what did you learn to do? What tool do you have to bargain with?

The key to our training program at the Harlem Y.W.C.A. Trade School has been shaped to fit these demands. Our effective placement office serves as our barometer which calls for a constant reshifting of emphasis in our curricula.

Clerical Workers

Clerical workers are being called daily by the hundreds to fill government demands. Our entire business training program has been stepped-up to meet these job openings. Emphasis has been directed to intensive training in shorthand

(*Continued on page* 165)

* Forkner, Hamden L.—"A Challenge to Business Educators in Today's Crisis"—*The Business Education World*—P 471—February, 1942.

Golden State Mutual Steps Forward

By William Thomas Smith

IN Los Angeles, California, the Golden State Mutual Life Insurance company is quietly celebrating an event which, among other things, has brought it national notice, especially in insurance circles. Also highly pleased are the thousands of Californians who are policy-holders, and unit-holders, because to them the company's present achievement means that their faith in Negro enterprise has been fully justified.

On January 2, 1942, the Golden State Mutual Life Insurance company, in its 16th year, was granted a permit as a mutual legal reserve insurer. Explicitly this means that this company, which had previously operated as a "Chapter Nine" assessment company, had been elevated to the status of an "Old Line" company on a legal parity with the largest such companies of the nation.

Significance of this action in insurance annals is that Golden State Mutual is the first and only "Chapter Nine" company in California to establish conversion into mutual legal reserve organization. That this company is owned and operated by Negroes makes the feat doubly significant.

The company was organized by William Nickerson, Jr., who, two decades ago was already a top insurance figure in Texas as secretary of the American Mutual Benefit Association. Despite the fact that when he committed himself to the formation of a Negro insurance organization in California in 1924, there were less than 70,000 members of the race in the state, Nickerson was convinced the chances of success were good.

Out in California an insurance company owned and run by Negroes has just become an "old line" institution, the first California company of any race to be so converted

Even now there are probably less than 125,000 Negroes in the entire state of California—less than there are in some of our great cities. But the shrewd ex-Texan simply said: "There are enough for our purpose to begin work. As we grow, there will be more. There will be enough of our people in California to assure our some day becoming an "Old Line" company—and then we can operate wherever we wish."

Those prophetic words have today become exact facts for as a legal reserve insurer, Golden State Mutual is eligible to apply for license to operate anywhere within the borders of the United States. Already established in Illinois, the company now turns its eyes toward Texas, birth-place of its founder.

Back of the California company's signal achievement is a story whose elements ought to bring fresh hope to us as a race whose economic progress has been as much blocked by its own negative attitude as anything else.

Mr. Nickerson believed that a great financial enterprise would prosper in California. He drew about him a group of men to whom he transmitted that belief; and those men went among the people of the state and fired *them* with their vision.

Today the three prime movers in the organization of Golden State Mutual are its leaders. In Norman O. Houston, now secretary-treasurer and in George A. Beavers, Jr., executive vice president—director of agencies, Mr. Nickerson, who is president-manager, found two men who were not only capable, but whose courage, loyalty and integrity have long since been proved beyond doubt.

Under the direction of this triumvirate, Golden State Mutual started in 1925 with capital funds of only $15,000. Now the company has a capital structure of more than $250,000; and it has assets in excess of $700,000. More than one million dollars has been paid to policy-holders and beneficiaries since organization.

This California company is, as its name implies, a mutual company and is owned by its members. It enjoys the distinction of being the first Negro insurance company to pay dividends to its policy-holders for 12 consecutive years. These dividends and interest payments on its unit obligations have been made, without exception, exactly when due during this time.

Perhaps the most important single factor about the conduct of this company is its ideal of racial service. In addition

NORMAN O. HOUSTON
Secretary-Treasurer

WILLIAM NICKERSON
President-Manager

GEORGE A. BEAVERS, Jr.
V.-P., Agency Director

to providing insurance coverage, it has served in a most valuable manner in the direction of our two great economic needs: protection of the home and employment. Since organization this company has loaned more than $150,000 on Negro-owned property. One direct result of its present expansion will be a fund of between eighty and one hundred thousand dollars more for this purpose in 1942.

At this writing more than two hundred and fifty young men and women of the race are employed with profit and dignity on the staff of Golden State Mutual. Already the commodious two-storied building which was built in 1928 as the home office, has become crowded. To provide more space the property adjacent to the home office on each side has been purchased. Incidentally, the beautiful, Spanish-styled structure was designed by a Negro architect, built by Negro workmen under the direction of Negro contractors, is valued at $50,000 and is free of encumbrance.

The success of this company should make clear the process of racial economic advancement. It is probable that Negro insurance companies are our greatest economic bulwark. Certainly they provide more employment within the race than any other racial endeavors.

In the case of Golden State Mutual a group of competent Negroes have created in a state sparsely populated by the race, a business which has made available sorely needed home loan funds; and which has created more than 250 jobs for race members which previously did not exist. The ability of its officers, their honesty and racial ideals, however, would have come to nothing without the faith—and money—of policy-holders and of those who invested in the interest-bearing units of the company. From its organization until this day Golden State Mutual is a Negro concern; and its success indicates what can be done when the right elements are combined.

Another significant item is that the company has had its best growth right through the disastrous "depression" years when many businesses of the nation crumbled to ruin.

In the brief ceremony incidental to the actual presentation of the permit, which took place in the offices of the California State Insurance Department on January 6, 1942, Eugene P. Fay, Deputy Insurance Commissioner, had this to say:

"We feel that it is a fine tribute to the Negro race that it can be said that of all the Chapter Nine companies in this state—and I believe there are 16 or 17—your company is the first and only such company to convert into a mutual legal reserve company. . . This is indeed an outstanding accomplishment, a really marvelous achievement."

Negro and War

(*Continued from page* 160)

ican Negro therefore need have no sympathy for Japan. His destiny is in the United States of America and his salvation must be worked out here where the ideals are democratic and the religion is Christian.

5. The Negro must and will be loyal to America because a Hitler-dominated world will be the worst that the human mind can conceive. This will be true for so-called "white men." It will be worse for Negroes and Africans. No sane man can deny that no race in history has made any finer contribution to mankind than the Jew. In every area of knowledge the Jew has given the best to the world. And yet Hitler hates the Jews with a perfect hatred. He has done everything within his power to exterminate that great race. If he comes into world power, the Negro will be treated worse than the Jews. Both his written and spoken words give ample testimony to this prediction. The Negroes, therefore, will not be deceived at this point. They know that as bad as conditions are in America for them, it will be worse if Hitler wins the war. So they will maintain their faith in the American people, the Constitution of the United States, and in the Christian religion. These are some of the reasons why the Negro must and will stand one hundred per cent with his country.

The Job Is Ready

(*Continued from page* 163)

and typewriting, bookkeeping, office machines, and general clerical routine to fit the persons trained to move without delay into employment opportunities heretofore denied. Dictaphone machines, electric mimeograph, speedograph, calculating machines, addressograph, graphotype, comptometer, bookkeeping machines are in our office machines laboratory for actual, practical, office training. Our students are given the opportunity for working experiences while training, through various departments of the organization and also with private businesses in the community by scheduled office practice assignments. Stenographic job orders are accepted from the community and the work is done by the students. High standards for efficiency are maintained from the beginning of the training program until the point reached whereby a student is considered employable. Short unit courses are offered in addition to our regular complete secretarial training, with both day and evening classes open to men and women.

Governmental and private business needs for trained clerical workers are so extensive at the present time that the majority of our students trained during this school year are moving now into positions paying them $1440 as the initial yearly salary. These jobs with the government have been guaranteed for the duration of the war and six months thereafter. The golden opportunity for training in this particular field cannot be overemphasized.

Machine Operators

Garment machine operators from 18–50 are being trained in intensive short-unit courses offered in day and evening classes. These operators are being absorbed by the garment industry upon completion of training. Shop training for girls in the dressmaking and designing classes afford working experiences while training. Emphasis on home dressmaking, conservation and the converting of old garments into new styles has attracted many students to this department.

Practical nurses are being trained in a nine-months course, three of which are spent in the theoretical training and six months in the city hospitals with whom we are affiliated. With the present emergency demands for trained nurses, placement of this group presents no problem.

Hoffman machine pressing, fancy pressing and french pleating courses are offered to both men and women on a unit-course basis.

A course in beauty culture is offered to prepare students with 1000 hours of training needed to meet requirements of the state to operate as beauticians.

These courses are planned to equip the students with the skill and work habits that adequately prepare them for services expected to be rendered to business and industry. The entire trade school has been licensed by the New York State Department of Education, and the business school is registered with the New York State Board of Regents. Our staff of 20 teachers meet certification requirements of the state of New York and are prepared to give the students the training needed for a specific job.

Thus the Harlem Y.W.C.A. Trade School has geared its program to meet the immediate call for trained workers during this crisis. The training is not being directed without an awareness that the world is on the edge of a volcano and that the civilization that will flow beyond ruin and disaster commands a thorough foundation in skills that may be readily re-adjusted in a new social structure.

BUY WAR BONDS AND STAMPS

Along the N.A.A.C.P. Battlefront

New Navy Policy: The revised plan of the U. S. Navy for accepting enlistments of Negroes, as announced April 7 by Secretary Frank Knox, was called "disappointing" by the N.A.A.C.P. in an official statement issued April 8.

The Association said the plan represented "a slight advance" over the previous policy of accepting Negroes only as mess attendants, "but still restricts Negroes to certain services and does not use them on ships as sailors, gunners, and technicians, except in a few instances where they will be completely segregated under the command of white officers."

Main points in the Navy's "new program" are (a) Negroes will be enlisted in "reserve components" of the Navy, the Marine Corps, and the U. S. Coast Guard, (b) Negroes will serve around shore establishments, in Navy yards, on construction crews, and in District craft, (c) there will be no Negro petty officers until later, (d) there will be no Negro commissioned officers either now or later, and all commands will be in the hands of white men, (e) there will be no mixed crews.

In his press conference announcing the plan, Secretary Knox said Negroes "might" be used on small combat craft, and perhaps on a destroyer. There is nothing in the official announcement, however, mentioning combat craft. The official announcement as released to the press on April 7 follows:

"The Navy Department today announced that Negro volunteers will be accepted for enlistment for general service in the reserve components of the U. S. Navy, the U. S. Marine Corps, and the U. S. Costal Guard.

"All ratings in those three branches of the Naval Service will be opened to them and recruiting is to be begun as soon as a suitable training station is established. A public announcement will be made when actual recruiting gets under way.

"In making the announcement officials stated that the same physical and mental entrance standards required of all Navy personnel is to be required of Negroes.

"It was added that Negro sailors are to be utilized for duty in District craft of various kinds, in maritime activities around shore establishments, in Navy Yards, and in the Navy's new construction crews and companies which will be employed in developing bases outside the United States' continental limits.

"Recruiting of Negroes for service in the Messman Branch is to continue without change or interruption."

In commenting on the Navy's new policy, the New York *Times* carried the following editorial on April 9:

"Secretary Knox's announcement that Negroes are henceforth to be enlisted in naval and marine combat units, and that they may expect to be promoted according to merit to noncommissioned ranks is good as far as it goes. The unhappy undertone in this new policy is its admission that the Navy has heretofore made racial distinctions, for which no warrant can be found in the Constitution, the statutes or the democratic traditions of the United States. We all know the practical reason given for the previous, and to some extent still existing, discrimination. This is that life on shipboard is intimate and that friction between white sailors and Negro sailors might hurt discipline. It may be a good reason and it may not. We believe there are numerous American seamen, of white and of Negro blood, whose loyalty and patriotism would rise above prejudice.

"There has never been in recent years any good reason why some units of the fleet should not be manned and officered by colored sailors. The Negro has come far enough to furnish all the training and experience necessary. He has always had the fighting qualities. A fugitive Negro slave led the attack on British soldiers and that resulted in the Boston Massacre. Negroes fought with distinction in the Revolutionary War, the War of 1812, the Civil War, the Spanish War and the First World War. If this nation is faithful to its democratic principles, they will have the opportunity to fight in this war, by sea as by land, and to be ranked according to their worth as individuals."

REV. S. M. RIDLEY, Jr.
First PANCA in Boston, Mass., drive, bringing in 124 memberships

Florida Teachers's Salaries: The U. S. circuit court of appeals, fifth circuit, denied April 13 the appeal of the Florida Education Association, composed of white teachers, to grant a stay in the court action of Florida Negro teachers seeking equalization of salaries.

When the Florida Negro teachers filed suit in five counties seeking to equalize salaries, the white teachers, through their education association, petitioned the Florida federal court to stay action in the case in order to permit them to intervene and oppose the action of the Negro teachers. The Florida federal court denied the petition for stay, and the Florida white teachers appealed to the U. S. circuit court of appeals, which also denied the petition.

Latest advice is that the Florida Education Association, refused by two courts, has now filed notice of intention to withdraw its legal action. This means that the cases will proceed and be heard on their merits.

Sikeston Lynching: Although the local grand jury failed to bring in any indictment in the lynching and burning of Cleo Wright at Sikeston, Mo., on Sunday morning, January 25, and even commended the police for their bravery, the Federal government has not ceased its activity. Attorney General Francis Biddle announced April 11 that Jacob M. Lashly, of St. Louis, Mo., former president of the American Bar Association, had been named as special prosecutor for the government and would present the evidence assembled by the FBI to a federal grand jury in May.

Commenting on the unusual step of appointing a special prosecutor, the Attorney General said:

"With our country at war to defend our democratic way of life throughout the world, lynching has significance far beyond the community or even the state in which it occurs. It becomes a matter of national importance and thus properly the concern of the Federal government."

Sojourner Truth: Three persons were indicted by a federal grand jury in Detroit, Mich., April 16 on charges of conspiracy to prevent Negroes from occupying the 200-family Sojourner Truth housing project there.

The indictments grew out of a riot on February 28 when a mob of whites successfully prevented the first Negro tenants from moving into the war housing project.

Those indicted were: Garland L. Alderman, secretary, National Workers League; Parker Sage, treasurer of the League; and Virgil Chandler, organizer and executive vice-president of the Seven Mile and Fenelon Improvement Association.

Also named in the indictment as co-conspirators were Joseph P. Buffa, real estate dealer; John Dalzell, Fred E.

Monasterski, and Leonard J. Stewart.

The three defendants were indicted on two counts. The first count charged Sage, Alderman and Chandler with preventing citizens from occupying federally-owned premises for which leases had been executed. The second count charged a "seditious conspiracy to prevent, hinder, and delay execution of any law of the United States." Maximum penalty on the first count is $5,000 fine and ten years imprisonment, and on the second count $5,000 fine and six years imprisonment.

The day before the grand jury returned the indictment, John B. Blandford, Jr., national housing administrator, wired the Detroit housing commission that Negroes must be placed in the Sojourner Truth project, and that the responsibility for carrying out the order rested with the Detroit city government. Within a few hours after this action by Blandford, Police Commissioner Frank D. Eaman resigned. It was denied that the Sojourner Truth matter influenced his action, but it is known that the Detroit police under his direction received a great deal of criticism for their part in the February 28 rioting.

Action of the federal government against the rioters was based on Sections 6 and 51 of Title 18, U. S. Code. The N.A.A.C.P. legal staff, through its special counsel, Thurgood Marshall, has been urging the government for the past two years to take action under Title 18, the so-called civil rights laws.

Ransom Files Suit: Dr. Leon A. Ransom, member of the national legal committee of the N.A.A.C.P., and acting dean of Howard university law school, is filing suit through his attorney, Z. Alexander Looby of Nashville, Tenn., against Richard Fessey, who assaulted Dr. Ransom in the Davidson county courthouse in Nashville, February 26. Dr. Ransom's suit was filed when a grand jury failed to indict Fessey on the assault charge.

Membership Campaigns: Reports from practically every city where N.A.A.C.P. membership campaigns are being held indicate increases in memberships in the Association.

E. Frederic Morrow, assistant field secretary, conducted campaigns in Kansas City, Kansas, and St. Paul, Minn., and reported increases of several hundred memberships in both cities, with St. Paul nearing the 500 mark. Mr. Morrow also opened campaigns in Des Moines, Omaha, and Columbus, O. He will conduct campaigns in Toledo, O., and Brooklyn, N. Y.

From Boston, Mass., Mrs. Daisy E. Lampkin, field secretary, sends a preliminary report of $1,402.50 up to April 8. Mrs. Lampkin will conduct campaigns in Philadelphia and Detroit. In the latter city, which now has more than 6,000 members, the 1942 goal has been

The newly-formed NAACP youth council in Sumner high school, St. Louis, Mo., poses for a picture with the national field secretary, Mrs. Daisy E. Lampkin (extreme left) and its sponsor, Charles H. Anderson (left end second row)

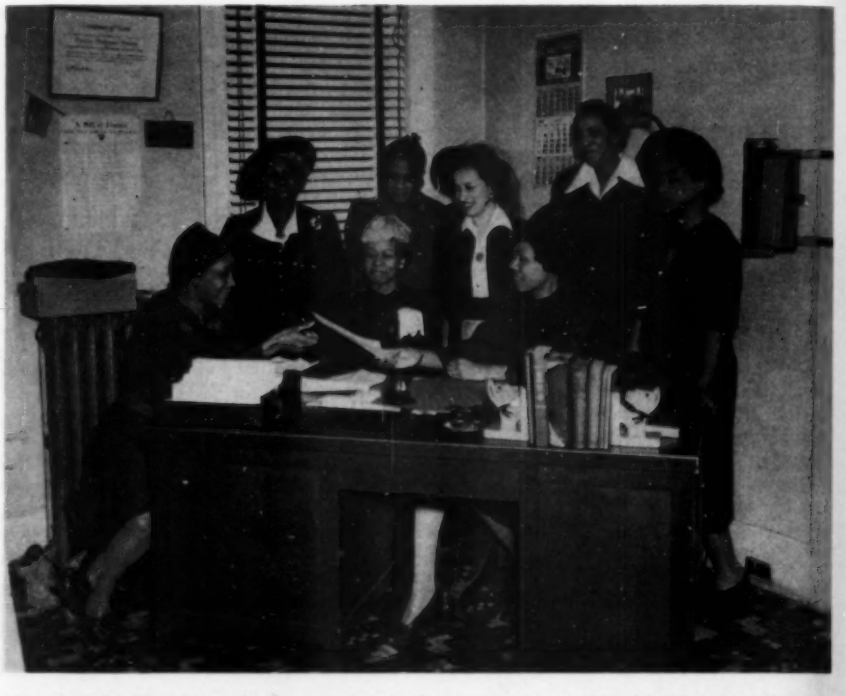
set at a minimum of 10,000 members.

Randall L. Tyus, who conducted campaigns for the N.A.A.C.P. in Texas and Oklahoma, reports rousing success in Houston and Galveston, with a fine start in Dallas and Ft. Worth. Mr. Tyus secured in Galveston a $500 life membership from Local 851 of the International Longshoremen's Union.

Miss Ella J. Baker has covered Florida and is working in Georgia. From that state, she will go into Virginia. Madison S. Jones, Jr., returned to the national office April 6 after two and a half months of intensive work reorganizing branches and staging membership campaigns in the State of North Carolina.

Journalism Courses Dropped: Apparently in an effort to balk any attempt of Negroes to gain admission to graduate courses in journalism, the University of Missouri has announced that graduate courses in this subject have been dropped as of January 29, 1942. This statement was contained in an answer filed by S. W. Canada, registrar of the University, to the suit of Miss Lucile Bluford, who is suing for admission to the graduate school of journalism.

Coincident with the announcement of the dropping of these classes was the opening on February 1, 1942, of a jim-crow school of journalism at Lincoln university, the colored state college. The State of Missouri evidently intends to argue that the new Negro journalism school is equal to that at the University of Missouri. Miss Bluford, managing editor of *The Call* at Kansas City, Mo., is already a graduate in journalism from the University of Kansas, and has had ten years of practical experience as editor of a large weekly paper. What she is seeking is advanced graduate work in her profession. Whether or not the new Negro journalism school at Lincoln university satisfies the demands of such an applicant as Miss Bluford will be a matter for the court to determine.



The Detroit, Mich., branch, now the largest in the country, is launching its annual spring campaign May 24 with a goal of 10,000 members, but first the entertainment committee staged a huge benefit party April 29 at Club 666. Members of the committee, left to right, seated, Anna Walker, Mrs. Brunetta Willis, and Mrs. Ruth Ellis, chairman; standing, Mrs. Ardelia Heath, Mrs. Alberta Van Dyke, Mrs. Alta Hodge, Mrs. Grace Tankard, Mrs. Sadie Johnson

Branch News

Alabama: John LeFlore of Mobile, chairman of the Southern Regional Conference of the NAACP was one of the speakers March 24 at a rally of colored AFL workers in Mobile.

Connecticut: Frank D. Reeves, legal assistant of the national office was a speaker for the Stamford branch March 19.

The Norwalk branch sponsored a health meeting April 9 at which Dr. Paul S. Phelps of the Connecticut State Tuberculosis Commission was the chief speaker. Another speaker was Dr. W. Nelson H. Johnson.

Delaware: Reginald Johnson of the Philadelphia office of the War Production Board was the speaker at the March meeting of the Wilmington branch. At the April meeting the branch held its annual dinner and Dr. Robert C. Weaver, chief of the Negro employment and training branch of the War Production Board addressed the gathering on the topic "Community Activity in the War Effort." Dr. Weaver declared that the key to employment in defense industries is training and urged members of the NAACP to work for the proper training of Negro workers. The Reverend Seymour H. Barker, president of the local branch, was toastmaster. Louis L. Redding introduced the speaker and Miss Nannie Moon of Cheyney State Teachers College sang several selections.

District of Columbia: The executive committee of the branch at a meeting April 7 denounced the revised navy policy on the enlistment of Negroes (announced that day by Secretary Frank Knox) as meaning "segregated Negro labor units" and called on President Roosevelt to remove Secretary Knox from office.

Illinois: The Tri-City branch sponsored a program by the five gospel singers in Moline, March 13. The Springfield branch held its regular meeting April 6.

Iowa: E. Frederic Morrow was the speaker for the Keokuk branch April 7 at a mass meeting closing the annual membership campaign. Reports by the labor and industry committee of the branch revealed an increase in the employment of Negroes in the area and a correction of some specific cases of employment discrimination after protest by the branch.

Maryland: The Cumberland branch has forwarded a letter to the President's Committee on Fair Employment Practice charging gross discrimination against Negroes applying for work at the Kelly-Springfield Tire and Rubber company. In a second letter to President Roosevelt, Reginald Cooper, chairman of the labor and industry committee of the branch said: "The Negro keenly realizes that if total victory is to come to the United Nations, in this war of philosophical principles, it must be waged on the home front as well as on the battlefields abroad. America's war efforts must destroy the totalitarian principles being perpetuated by our industrial heads. The cry of the common masses, regardless of race or creed is, 'equal opportunity for all, down with the American Hitlers.' The American Negro pledges his support to this kind of total victory."

Michigan: Edward M. Swan, administrative assistant for the NYA, spoke to the Grand Rapids branch March 15 on the subject "Youth in Defense." The committees which have been investigating draft boards, civilian defense and segregation at Sunshine Sanatorium made reports. Other persons on the program were Miss Alethia Lampkins, Miss Dorothy Parker and Mrs. Cecilia Graham.

Reverend Gerald Leon Hayden, president of the South Bend, Indiana, branch was the speaker for the Cass County branch meeting March 15 in Dowagiac.

Minnesota: The St. Paul branch has announced that it will hold farewell parties for men to be inducted into the army under the selective service act. The parties will be held at the Hallie Q. Brown Community House.

Missouri: The Poplar Bluff branch sponsored a meeting March 31 jointly with the Butler County Civilian Defense Council and fifty persons registered for volunteer civilian defense duties. The speakers included Judge Robert I. Cope, Randolph H.

The Newburgh, N. Y., branch has an idea which Branch President Everette Hodge recommends to other NAACP units who want to interest young people in the association. This is the branch basketball team which was the first all-Negro group to use the facilities of the Newburgh high school. Front row, left to right, Dallis Pickett, assistant coach; Robert Ford, Murice Williams, Robert Bowman, David Brandon, William McWilliams, Robert Baker, Chester Johnson, coach; second row, William Smith, Walter Britton, Franklin Reed, Warren Boyd, President Hodge; third row, Clifford Smith, Frank Thompson, Benjamin Walker, Leonard Freeman, Jr., and Walter Freeman

Weber, Scott A. Cotrell, Otto Aldrich, John H. Walpers, and L. W. Fairchild. The Wheatley high school band furnished music..

Joseph F. Holland, city counsellor, explained the purpose of civilian defense in the present crisis in a speech to the St. Louis branch at its March meeting.

Nebraska: The Omaha branch held its regular meeting March 24.

New Jersey: Roscoe Carroll, president of the Atlantic City branch has announced that after a fight, the branch has secured the admission of a Negro to a WPA class in electrical welding. The name of the trainee is Bob Woods.

Frank Conwell was the speaker March 15 for the Elizabeth branch. The Trenton branch is in the midst of a campaign for 1000 members under the direction of Ozzie L. Robinson. Two mass meetings were held during April, one on the 13th with Dr. David W. Anthony, president of the state conference, as the main speaker and the other on the 20th with the Reverend Robert Bagnall, for many years director of branches of the NAACP and now rector of an episcopal church in Philadelphia, as the principal speaker. The campaign is scheduled to close May 11.

The Jersey City branch has made a vigorous protest to the Colgate-Palmolive-Peet Company on its policy of not employing any Negroes and has received some assurance from the company that the policy will be changed. The Reverend E. S. Hardge is president of the branch.

The labor committee of the Camden branch has been active in trying to secure jobs for Negro workmen in war industries. Mayor George E. Brunner pledged 100 per cent support to the committee in its efforts. The Mayor declared: "The practice of discrimination against any group of American citizens because of race, creed, or color is a poor example of Americanism, particularly during this national emergency." Albert F. Flournoy is chairman of the labor committee.

New York: The Peekskill branch has petitioned for the retention of two colored employees by the department of public works.

Mrs. Lillian Sharpe Hunter of the New York Amsterdam Star-News was the speaker March 15 for the White Plains branch on the topic "Negro Women in the Field of Journalism." The Seventh Day Adventist Choir of New Rochelle and Miss Oriole Banks, soprano, of Rye furnished music.

Mayor Stanley Church was the speaker at the March 15 meeting of the New Rochelle branch on the topic "Negroes in the Defense Program." The Mayor said he had appointed Negroes to the draft board, the recreation commission, the safety council and the housing project. Dr. William Burton presided. Musical numbers were rendered by Dorothy Griffith, Jacqueline White, Gladys Scott and Annie White.

The Ossining branch heard Miss Tremetria Birth at its meeting March 16 on the topic "America in the Struggle for Democracy." A committee was appointed to draw up resolutions which will be sent to the proper authorities pertaining to the recent riot in Detroit's defense housing project. The membership committee reported 37 new members.

North Carolina: The Reverend G. S. Gant was the speaker for the Roxboro branch March 16. J. G. Johnson is president of the branch and S. J. Barnette, secretary.

Texas: Branches throughout Texas have been conducting membership campaigns and in the principal cities these have been under the direction of Randall L. Tyus.

Pennsylvania: Theodore Spaulding, president of the Philadelphia branch was one of the speakers March 11 at a meeting at the Hotel Whittier as part of the observance of National Sharecroppers Week.

Ohio: The total amount sent in by the Cleveland branch to the national office on the sale of Christmas seals is $225.

Virginia: The Essex County branch celebrated the first year of its existence by holding a membership campaign during March and April. The president is the Reverend Ashton Hamilton. Other officers are General Johnson, vice-president; Julian H. Robinson, secretary; Mrs. Mary Harrison, assistant secretary; R. A. Markham, treasurer and Dr. E. G. Stewart, chairman of the executive board.

New York: Mrs. James Pennington of the Port Chester branch was a delegate to the meeting of the state executive committee at Peekskill. She was accompanied by Mrs. Jo Pennington and Charles Boozer. The membership drive of the Port Chester branch is still in progress. A popularity contest and fashion show will be held May 28 under direction of the entertainment committee of which Mrs. E. Gordon is chairman. The branch is also planning to send a delegate to the state conference meeting at Ithaca.

David B. Adams, president of the Nassau County branch has been appointed NYA supervisor of Negro affairs on Long Island. Mr. Adams will take an active part in supervising the training of Negro youth in war industry schools. Under his leadership the Nassau County branch has become one of the best and most active NAACP units in New York State.

Oklahoma: The eighth annual session of the Oklahoma Conference of Branches was held April 30, May 1 in Chickasha, the day sessions at Miles Chapel and the evening sessions at Lincoln high school. The conference was welcomed to Chickasha by Mayor John Worley and the two main addresses of the first evening meeting were given by Alderman Earl B. Dickerson of Chicago, member of the FEPC, and M. S. Stuart, former president of the Memphis, Tennessee branch and vice president of the Universal Life insurance company.

The speakers at the closing meeting Friday night May 1 were Dr. Robert C. Weaver of the WPB, and Randall S. Tyus, assistant field secretary from the national office in New York, who is conducting membership campaigns this spring in Oklahoma and Texas. Dr. H. W. Williamston of Idabel gave an informal talk on his trip to the national office in New York last fall as a member of the nominating committee. One of the outstanding features of the conference was President Roscoe Dunjee's annual address delivered Thursday afternoon, April 30.

The discussions centered around numerous topics, including housing, education, jury service, civilian defense, training for war industries, and criminal cases.

Youth Council News

National Negro Youth Week: The second observance of National Negro Youth Week took place April 26 to May 2. The theme of this year's project was "Education for Understanding," and a week of activities was built around this general idea. Active study of the poll tax, anti-lynching legislation, labor movements, the Negro and voting, equalization of school facilities and teachers' salaries was encouraged. The program for the week included a youth action rally, sale of youth week tags, public information day, civic participation day, memorial day for those persons lynched, Negro youth in the schools, second anniversary National Negro Youth Week dance, public demonstration day, and a final mass meeting climaxing the week's activities.

Applications for charters: Official charters of the Association were granted to Stowe Teachers college, St. Louis, Mo.; Florida A. & M. College, Tallahassee, Fla.; Dillard university, New Orleans, La.; Maywood, Illinois; Long Beach, California; Main Line, Pa.; Austin high school, Knoxville, Tenn.; Henderson Institute, Henderson, N. C.; and Summer high school, St. Louis, Mo.

Henderson, N. C.: At the opening program sponsored by the newly chartered Henderson Institute council a round table discussion was held and selections were rendered by the boys' glee club. Madison Jones, youth director of the Association addressed the Wednesday morning chapel service of the group. Later that same day he met with members of the youth council.

Waterloo, Iowa: The Waterloo group is publishing the "Community Chronicle," a bi-monthly news bulletin of youth council activities. Local news as well as items concerning youth council and college chapter activities all over the United States are set forth in this publication. The bulletin is attractive and well written and we hope that other councils which at the present time have not started any publication will institute such a project.

New Orleans, La.: A tea and dance was sponsored by the Dillard university chapter in an effort to acquaint more people with the work of the Association, to solicit memberships and to raise funds. The group has petitioned Fred Allen for the appearance of Negro artists on his program, petitioned the director of public safety of New Orleans for a safety district for Dillard, and furnished counsel for three students arrested for "disturbing the peace" on a city bus.

Winston-Salem, N. C.: The members of this council are taking part in the city-wide play tournament, which is sponsored by the city recreation department. A member of the group has written and is directing a play which will be presented. An opening tea was held Sunday, April 12, for the start of the membership campaign. The 200 seniors of Atkins high school are going to form a junior youth council under the auspices of the regular youth council.

Chicago, Ill.: On Saturday, March 21, the Mid-South Side youth council sponsored a "cigarette Social" for soldiers and civilians at the Service Mens' Center, 5111 Calumet Avenue. One or more packages of cigarettes was the sole admission charge. These were turned over to the officials in charge of the center who will distribute them to soldiers. Mrs. Berniece Stalling was in charge of the affair.

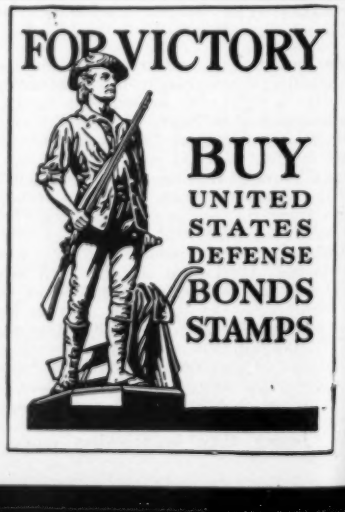
Jacksonville, Fla.: The youth group presented Phillippa Schuyler in a piano recital on March 15 at Edward Waters college. The funds raised will go toward the completion of the branch's apportionment and toward the sending of a delegate to the Los Angeles conference.

Membership reports: Willow Grove, Pa., 28; Hampton Institute, Va., 9; Main Line, Pa., 34; Orange, N. J., 10; Houston, Texas, 16; Henderson, N. C., 26; Albany, Ga., 39.

Remembrance

First, there was spring, when emerald moods embellished earth;
When lilacs lured the hearth-bound through the dusk; old lanes
Were drowned in dark, and drowsy daffodils in mirth.
Remember spring when silly clouds dripped silver rains?
Then summer came. Cool pools of iridescence caught
Lethargic laughter and a full-blown moon; one star
Stepped on the heaven tree and slipped; a fortress fraught
With flying death soared toward the sky. Nothing could mar . . .
And now . . . autumn; in tawny tapestry the trees
Await abandoned winds; brave birds bedeck their boughs;
And careless smoke spirals caress each frosty breeze.
Dark spiders weave a dusty pattern on the ploughs.
Was it for this a gallant robin's throat
Burst with the beauty of a minor note?

GLADYS MITCHELL



Book Reviews

THE NEGRO LITERATI

***The Negro Caravan.* Edited by Sterling Brown, Arthur P. Davis, Ulysses Lee. New York: The Dryden Press, 1941. XVIII+1082pp. Trade edition: $4.25; Educational edition: $3.25.**

The panoramic proportions of this book make it the most comprehensive anthology of American Negro literature in print. Our editors have divided their material into eight sections and they have prefaced each section with an introductory and critical essay discussing the Negro's contribution to that branch of letters. In chronological order we have selections from short stories, novels, poetry, folk literature, drama, speeches, pamphlets, and letters, biography, autobiography, historical essays, social essays, cultural essays, and personal essays. There is a literary chronology, an index, and biographical sketches of the writers represented. All the well known Negro writers are here: Charles W. Chesnutt, Langston Hughes, Richard Wright, James Weldon Johnson, Walter White, Frederick Douglass, George S. Schuyler, Claude McKay, Jessie Fauset, Wallace Thurman, Zora Neale Hurston, W. E. B. DuBois, Leslie Pinckney Hill, W. S. Braithwaite, William Attaway, Countee Cullen, Sterling Brown, Arna Bontemps, Booker T. Washington, and many others. There are also selections from writers who have never been anthologized: Cecil Blue, Ted Poston, Chester Himes, George W. Lee, Waters E. Turpin, Robert E. Hayden, Melvin B. Tolson, Owen Dodson, and others. The classical oldsters are, of course, well represented: Dunbar, George Moses Horton, Phillis Wheatley, William Wells Brown, John Mercer Langston, Elizabeth Keckley, *et alii*.

Among the personal essays Walter White is represented by "I Investigate Lynchings"; Horace Mann Bond by his incisive "A Negro Looks at His South"; Rayford W. Logan by his ironical "Confessions of an Unwilling Nordic"; and Richard Wright by his sardonic "The Ethics of Living Jim Crow." Katherine Dunham is represented by "The Negro Dance" among the cultural essays. E. Franklin Frazier's "The Pathology of Race Prejudice" is included among the social essays. Carter G. Woodson, George Washington Williams, and Charles H. Wesley are represented in the historical essays. The folk literature includes selections from spirituals, slave seculers, blues, folk tales and folk sermons, work songs, aphorisms, and ballads. This is the first anthology to include a representative selection of Negro folk literature. In the drama the Negro has done little creditable work, but our editors include the best from the pens of Theodore Ward, Randolph Edmonds, Owen Dodson, Thomas D. Pewley, Jr., and James W. Butcher, Jr. Some of the best selections are from the field of the short story. There's hardly a hand in America that can better Richard Wright's "Bright and Morning Star."

As in any anthology the literary quality of the selections is very uneven, but our editors recognize this. They include many selections not as examples of pure literature, but merely for their historical and sociological interest; since is is their aim "to present a truthful mosaic of Negro character and experience in America." Our editors rightly reject the term "Negro literature" as ambiguous and meaningless, since literature is a social and not a racial product. "Writings by Negroes do not," as our editors remark, "fall into a unique cultural pattern"; yet *nossa psychê collectiva*, the result of a common tradition of slavery and prejudice and oppression, does give a special tone, if I might use the word, to Negro creative expression. There's nothing racial in it so far as I can see, since this "tone" can be discerned in the writings of those white writers who know something of Negro life from the inside.

A mere review cannot give the reader an appreciation of the wealth of material to be found in this book. It's a volume of the highest value and contains some of the best and the most objective criticism of Negro letters that this reviewer has seen in print. The whole gamut of Negro experience in America is in this book.

JAMES W. IVY

THE AMERICAN COLOR BAR

***Color, Class, and Personality.* By Robert L. Sutherland. Washington: American Council on Education, 1942. XXIII+135pp. $1.25.**

The ten chapters of this book offer an interpretation of the findings of the American Youth Commission's series of studies of Negro youth in America. The first seven chapters describe "Things as They Are"; the last three "Changes to be Made." "Things as they are" is merely an iteration of what almost everybody knows, that America is obsessed with color. The harsh and cruel realities of race relations in America are known to every Negro regardless of his class or education. This prejudice, of course, varies considerably from one section of the country to the other. It varies from one class of white people to the next. But everywhere in America, despite these variations, a Negro is regarded as "half a man." He is a Negro; a creature apart. Sometimes we get the notion that perhaps things are not so bad after all for the Negro, and that in a few years through education and ambition and "growing tolerance," he will gain full manhood status. But the brutal actuality as recent rebuffs to the Negro make clear, seems to be that the American caste system is becoming crystallized rather than more fluid. So much of ego-satisfaction and prestige and profit are tied up in American color and caste prejudice that the maintenance of the color-caste system has become a psychological necessity. What would the white plebeians do with no Negroes to look down upon? Their overlords have kept them in line through the psychological wage of their whiteness, but if you gave complete equality to the Negro you could not pay the pilgarlics even in this coin. Then there might be a genuine revolution starting from below.

Our author's suggestions for solving the problems of color are out of the social worker's formulary: which means that you cure the cancer by smearing it with copious layers of vaselon. The grease soothes and at the same time it hides the carcinoma. You cannot change stereotypes, lower-class standards, etc., without first making a basic change in the status of the Negro in American life. In other words the Negro stereotype is derived in part from the Negro's pariah status in American life; and his pariah status is in part justified by the stereotype. Here is a vicious circle which mere reformist remedies cannot break. Only a revolution perhaps can lead to a basic alteration in the status of the Negro in American life.—J.W.I.

THE NEGRO'S TRAVAIL

12 MILLION BLACK VOICES: A Folk History of the Negro in the United States. Text by Richard Wright. Photo-Direction by Edwin Rosskam. New York: The Viking Press, 1941. 152pp. $3.00.

With the gifted intelligence of the born writer Mr. Wright sets forth in this book the bitter saga of his people in the United States. He writes a magnificent prose which, with its honesty and sincerity, rises at times to the grandeur of true poetry. There are passages in this book comparable to the best in the prose poems of Baudelaire.

Never before, probably, has a writer condensed so much vital Negro American history into such a few pages. Mr. Wright starts out by telling his readers of the strange birth of the American Negro. "We have tramped down a road three hundred years long. We have been shunted to and fro by cataclysmic social changes. We are a folk born of cultural devastation, slavery, physical suffering, unrequited longing, abrupt emancipation, migration, disillusionment, bewilderment, joblessness, and insecurity—all enacted within a *short* space of historical time!" White folk think they know us "when they see black folk upon the dusty land of the farms or upon the hard pavement of the city streets . . . but we are not what we seem." Even the term "by which, orally or in print, we black folk in the United States are usually designated, is not really a name at all nor a description, but a psychological island whose objective form is the most unanimous fiat in all American history . . . a fiat which artificially and arbitrarily defines, regulates, and limits in scope of meaning the vital contours of our lives, and the lives of our children and our children's children."

This fiat denies us manhood rights, it asserts "that as a group we are owned by the whites, and that manliness on our part warrants instant reprisal." We are suffered to live because the Lords of Land—operators of the plantations—and the Bosses of the Buildings—owners of industry—make huge profits out of our exploitation. For their protection they have spun "tight ideological webs of their right to domination." Half of us work for the Lords of Land, and "three-fourths of us who till the soil are sharecroppers and day laborers." The Bosses of the Buildings confine us largely to jobs as porters and servants and grudgingly give us, despite the bitter opposition of organized white labor, a toe-hold in their industries. "No longer do our lives depend upon the soil, the sun, the rain, or the wind; we live by the grace of jobs and the brutal logic of jobs. We do not know this world, or what makes it move."

On the plantations we had sun, and rain, and flowers; but in the city we live in drab tenements and filth and vice infested ghettoes.

> The kitchenette is our prison, our death sentence without a trial, the new form of mob violence that assaults not only the lone individual, but all of us, in its ceaseless attacks. The kitchenette, with its filth and foul air, with its one toilet for thirty or more tenants, kills our black babies so fast that in many cities twice as many of them die as white babies.
>
> . . . . . .
>
> The kitchenette is the funnel through which our pulverized lives flow to ruin and death on the city pavements, at a profit. . . .

All these circumstances of the Negro's urban life combine to "fill our black boys with longing and restlessness, urging them to run off

from home, to join together with other restless black boys in gangs, that brutal form of city courage." It leads to hectic pleasures and frenzied religious observances. It creates the type of warped personality Mr. Wright has already so eloquently described in *Native Son*.

These are some of the things Mr. Wright tells us in *12 Million Black Voices*. The picture is not a nice one. It is brutal. It is ugly. It is horrible. But it is a true picture.

And they have been told with a reportorial skill of the highest order. There are two groups which are not going to like Mr. Wright's book. One, of course, will be that minuscule Negroid elite the masses dub the "dickties." They are going to say that Wright shows the worst side of Negro life, not that his picture is false. Wright has already anticipated their critcism in his "Foreword" by telling us that he "intentionally does not include in its [his book] considerations those areas of Negro life which comprise the so-called 'talented tenth,' or the isolated islands of mulatto leadership which are still to be found in many parts of the South, or the growing and influential Negro middle-class professional and business men of the North, . . . Their exclusion from these pages does not imply any invidious judgment, nor does it stem from any desire to underestimate their progress and contributions. . . ." The other group will consist of large numbers of whites who are going to claim that Mr. Wright has painted his picture with all shadows and deny the truth that the question of questions for "democratic" America is a solution to this problem of a circumscribed, "debased feudal folk."

For the reader who wants a vital, simplified picture of the Negro in the United States this is the book he must read. It is an honest exposition of a pressing problem.

UNDER THE COTTONWOOD (A Saga of Negro Life in which the History, Traditions and Folklore of the Negro of the Last Century are Vividly Portrayed). By Katheryn Campbell Graham. New York: Wendell Malliet & Co., 1941. 262pp. $2.50.

This narrative, which the jacket describes as "a saga of Negro life," centers around the doings of the Stearns family and their neighbors. Most of the story takes up the day-by-day doings of the family, its members, its friends, and its neighbors. What is told can hardly be said to be interesting, for it in the main consists of the daily trivia of living told in such a dry-as-dust way that the reader is soon bored. The jokes are stale, the anecdotes twice-told tales, and the episodes banal. Long stretches of the book are the most boresome reading imaginable. What the author includes might be of keen interest to her family and friends, but most of it will arouse little enthusiasm in the average reader.

JAMES W. IVY

***FROM "SUPERMAN" TO MAN.* By J. A. Rogers. Fifth Edition. New York: J. A. Rogers Publications, 37 Morningside Ave., 1941. 132 pp. $1.50.**

If you want to read a book that fully explains the Negro problem and gives all the answers to the arguments of prejudiced whites, you must buy and study Roger's book. It is really remarkable how much effective material our author has condensed in these 130 pages. With witty irony and a vigorous scholarship Rogers touches upon virtually every phase of Negro history and the Negro problem in America: he discusses sex and the sex instinct in both Negroes and whites; he illuminates the question of Negro chastity; he explains Negro honesty and Negro truthfulness; he tells us about Negro health and Negro beauty; he clarifies the problem of lynching and jim crowism, of education and intelligence among Negroes. In other words, Rogers anticipates and answers every question which might arise in connection with his people in America. For a succinct, thorough, and truthful exposition of Negro history and Negro life in America in an informatory and well-written book you will have to read *From "Superman" to Man.*

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Letters to the Editor

Says Lincoln Was Politician Opposed to Equality

To the Editor of The Crisis:—

It was with some interest that I read an article by one Harold Preece in your October issue of The Crisis. The idea which was expressed in Mr. Preece's first paragraph indicates that he is a victim of the popular conception of Abraham Lincoln. It is with this first paragraph that I wish to take issue.

Far too many of us are laboring under this misapprehension in relation to Lincoln and his so-called benevolence. Mr. Lincoln was a politician in the original sense of the word. He seemed to view his political affairs with professional interest—a political interest, incidentally, which was developed and sharpened during his first campaigns in Illinois and his numerous speeches and debates with Stephen Arnold Douglas.

Mr. Preece states unequivocally in the beginning of his article that "Abraham Lincoln, a tall, gangling man, born of the poor Southern whites, dreamed of brotherhood between the black man and the white man when he signed the Emancipation Proclamation seventy-eight years ago." Now, under ordinary circumstances, I don't suppose that this would merit more than passing interest, but whether or not these are ordinary circumstances, the fact remains that this fanciful idea on Lincoln's idealism is a mistake and, I believe that these are extraordinary circumstances, the tenor of the times being what it is.

On September 18, 1858, at Charleston, Illinois, during the fourth joint debate between Lincoln and Douglas, Mr. Lincoln made some very pointed remarks concerning his opinion of the Negro and it is hardly possible for his statements to be misconstrued as love for the Negro race, rather than as just what they are, the words of a politician who has sensed a problem, analysed it, and then prepared himself to discuss it so as to make a favorable impression upon those potential constituents who will either elect or defeat him.

For purposes of verisimilitude, I shall quote the pertinent passages from the above mentioned speech by Lincoln:

"While I was at the hotel today," Mr. Lincoln says, "an elderly gentleman called upon me to know whether I was really in favor of producing a perfect equality between the negroes and white people. (Negroes, in the Lincoln manuscript is spelled with a small "n.") While I had not proposed to myself on this occasion to say much on the subject, yet as the question was asked me I thought I would occupy perhaps five minutes in saying something in regard to it. I will say, then, that I am not, nor ever have been, in favor of bringing about in any way the social and political equality of the white and black races; that I am not, nor ever have been, in favor of making voters, or jurors of negroes (still with a small "n"), nor of qualifying them to hold office, nor to intermarry with white people; and I will say in addition to this, that there is a physical difference between the white and black races which I believe will forever forbid the two races living together on terms of social and political equality. And inasmuch as they cannot so live, while they do remain together there must be the position of superior and inferior, and I as much as any other man am in favor of having the superior position assigned to the white race."

That should be enough to prove my point, and if it is not enough to prove my point, certainly, it is enough to give us a perspective on Mr. Lincoln which is not conducive to the traditional attitude of his beautiful, but mythical altruism. In the face of such irrefutable facts, I do not see how Mr. Preece can have so little respect for the intelligence of The Crisis readers.

Perhaps I am like the little boy who visited the great cathedral, and on returning from his visit, in responding to his father, who asked him what he thought of the famous structure, he said: "I saw one bulb missing in the center chandelier." But my chagrin over Mr. Preece's trite viewpoint has its basis in what I consider a problem with far deeper implications than the mere unquestioning acceptance of a popular belief. I see our roots planted in a soil which is fertilized with too many such traditional ideas which I believe are closely connected with our heritage as a race.

Ironically, it seems, we have been exposed to (and successfully, from one viewpoint) subtle white propaganda, which has glorified that part of our racial history which they (the whites) have decided is best for us to know and believe. Consequently, we revere a man like Booker T. Washington, who thought that we, as Negroes, should make our contribution in the field of manual labor; a man who neglected to consider the long range point of view and the contributions that we as a race might some day make in the lasting fields of music (classics) and philosophy. We cherish the memory of this man whose monuments are Hampton and Tuskegee, where our youth is still taught how best it might serve the great white father in domestic pursuits.

It seems to me that we are bogged down in a miasma of false conceptions, liberation from which can be had only through free-thinking which must be aided by a free press, whose machinery will not be clogged by retrogressive propaganda which is so cleverly veiled as to appear in the form of progress.

We have a job ahead of us, the success of which depends upon our ability to fit into our present system of society. We must gird ourselves for a battle which will see us recognized because of our lasting contributions to the world scene. Too long have we dabbled in matters of moments; too many of our alleged colleges have spent too much time training us for matters of moment. We must assume the long range point of view in thinking of our success, and as soon as we rid ourselves of time-worn traditions we shall be well on the way to solving our great problem of acceptance.

I hope that Mr. Preece will take the trouble to read up on Mr. Lincoln so as to eliminate any chance of his purveying such visionary nonsense as he proclaims in his article in your October issue. Of course, even he can see that there can be no brotherhood between any two races, if they have no political or social equality, or if one group is to be assigned a superior position. Being a student at Lincoln University, in Pennsylvania, I was prompted to ascertain the justification for the naming of this university after Abraham Lincoln. I now see that there was very little, or possibly, none, especially from a purely ethical point of view.

We need men who will write the unrelenting truth; then, we shall see what our problems are, we shall labor under no delusions, and like men, we can face the future.

Bruce McM. Wright, '42.
Lincoln University, Pa.

John Ernest Matzeliger, a Negro (died 1899) invented the first machine that performed automatically all operations involved in attaching soles to shoes, thus laying the basis for the foundation of the United Shoe Machinery Company fortune.

Hosiery Conservation

Facts of interest to Negro women pertaining to the relation of hosiery to national defense are contained in a special memorandum issued to the Negro press by Miss Frances H. Williams, Special Groups Consultant, Consumer Division, Office of Price Administration. The memorandum is concerned with the seriousness of the shortage of sheer hosiery and the availability of adequate substitutes for silk.

Poll Tax

(*Continued from page* 162)

eign-born, without fear. Records show that forty-seven per cent of the poll tax Congressmen voted against the wage and hour bill whereas only 16% from the other forty states voted against it. When the anti-lynching bill, which would protect the constitutional right of the Negro race, came up in the House, 97% of the poll tax Congressmen voted against it; and in the Senate, where it was filibustered to death by poll tax Senators, the vote of these Senators was 100% against it.

The constitutionality of the Pepper bill has been brought into question. We do not believe that those who framed our constitution intended that these provisions should prevent the Congress of the United States from passing such laws as are essential to an invigorated democracy. Nor did those who enacted the thirteenth, fourteenth, and fifteenth amendments intend that these amendments should be nullified by keeping millions of poor whites and Negroes from the ballot box.

It has been suggested that repeal of the poll tax should be left to the states themselves. But how can we expect to get existing poll tax laws repealed if those who favor repeal are denied the ballot? Look at the experience of Arkansas. In 1938 a repeal law was placed before the people in a referendum. Only 13% of the population voted on it.

The anti-poll tax bill in this hour of crisis should be subjected to one acid test: Will it further or hinder the war effort?

Unquestionably it will further it by adding pillars of strength to our democracy, which, in this world-shaking conflict, will stand or fall by its fidelity to its creed.

As for the so-called Negro problem, repeal will remove all legal restrictions to the Negroes' civil equality, it will go a long way toward improving his degraded economic position, and finally it will break down just one more of those barriers that throughout the years have separated man from his fellow man.

Songs Mother Taught Me

(*Continued from page* 159)

smallest of these people ain't got a place to lay their heads? Mean to say the biggest of these people ain't got a hand to stretch out for others to take?

YEAH, this third time Luther he walked in the streets of the big city of New York and he knew what he had to do. Luther he finally went home.

Remember Touissaint, boy!

Remember Booker T. Remember Paul Lawrence coughing soft among his books.

Remember old Abe smiling gentle and full of love as Jesus.

Yeah, last night Luther he stood on the stage of the public hall in the city where he was born, and he sang the songs his mama'd sung over his bed when he was a baby.

He stood there, one lone black man, and he sent out his singing into that big high-faluting room packed with people. *I'm on my way to heaven, I shall not be moved!* Then people was so still you could've heard an angel's wings brushing by after Luther'd finished. Then they bust loose with a clapping like hallelujah and a stamping like the day of days would've come. Because Luther he had the glory in him that night. Luther he was singing like the angels and the prophets. He stood there and heard the truth singing away in him like drum and fife, and it was *good* singing. It was singing true and good as the Bible. Hallelujah!

Yeah, he sang the old songs. *Was you there, was you there when they crucified my Lord!* In the city where he'd been born and raised, he sang his mama's songs. *I'm gonna lay down my sword and shield, down by the river side!* All alone on that stage he sang like crying and he sang like shouting, and he sang like you give the word of God. *Hush, lil babe, now don' you cry, you knows you' mother was done born to die, chillun I knows you' gonna miss me when I'm gone!*

And in that big old building, listening to Luther sing, was the white and the black both, listening with the same kind of enjoyment. Hallelujah!

NEXT MONTH

A picture story of the Negro workers at the Philadelphia Navy Yard

Funeral services for Thomas M. Dent, 83, of 327 U Street, Northwest, first of his race to serve as a clerk in the Department of Commerce, were held at Berean Baptist Church, in March.

Mr. Dent was born near Rome, Georgia, during the administration of James Buchanan, had been ill for several weeks. Survivors, besides his widow, Mrs. Ella M. Dent are: three sons, William M. of New York City, Francis M. of Detroit, and Thomas M., Jr., of Chicago; two grandsons, T. M. Dent, 3rd, and David Dent of Chicago.

Southern Aid Makes 49th Statement

The Southern Aid Society of Virginia, Incorporated, is releasing in this edition the usual summary of its annual financial statement; this one being for the 49th consecutive year, a record untouched by any other race insurance company.

During 1941, this Company paid in sick, accident and death claims, cash surrenders and loans to policyholders and salaries, wages, commissions and bonuses, pensions to aged and retired employes, larger amounts than in any previous year of its history. In doing so, this Company lived up to its boast that it exists primarily to provide the largest possible measure of insurance service to its policyholders and employment to the largest number of race men and women under conditions and remuneration better than is afforded them in other employment opportunities.

For instance, qualified young men and women are almost weekly put in charge of debits for which the Company has expended on claims, commissions, taxes and the like from $50,000 to $200,000 in the building of such debits, and yet, many of these young men and women, on entering the service, have neither any experience in handling such responsible work nor have they invested one dollar toward the preparation or maintenance of such a valuable asset. Another illustration to show what the Company does for its employees is the fact that during 1941 the Company paid its superintendents, clerks, agents and other employes a total of $242,608.91, while its executive staff, that has largely put up the capital and given their experiences and service for forty or more years to develop the business, received only a total of $17,949.41.

Another striking feature of the operations of this Company is that it is one of the few industrial life insurance companies in the southland which carries a full legal reserve on each and every policy in force. In doing so, it provides unusual security for each premium entrusted to it.

In many other ways, this and similar race organizations are rendering a potent service, not only to young race men and women, but to the schools, professions and even to the Federal Government. For instance, they encourage parents of thousands of young people to keep them in school and prepare them for use in the business of commercial world. Special prizes and bonuses and scholarships are constantly being offered to young men and women in high schools and colleges, and following graduation, hundreds of these young men and women are given opportunities to learn the practical and technical operations of business; and from time to time, after having been well qualified in the service of these companies, they are drawn into many other fields of activities, while at the present time, scores are being taken each month for defense activities or in the military services of the country—and the training secured in the offices or field divisions of these companies proves to be of inestimable value to these other fields of endeavor or service.

This Company is also noted for the fact that among its officers and employes there is a large number who have been in its service for more than 40 years; in fact, the treasurer is the last of the original pioneers who organized it, February, 1893. The present official family embraces the following: James T. Carter, President and General Counsel; B. A. Cephas, Vice-President; J. M. G. Ramsey, Vice-President; W. A. Jordan, Secretary-Manager; J. E. Hall, Jr., Assistant Secretary-Manager; W. E. Baker, Treasurer; A. C. Ellis, Charles N. Jackson, J. M. Newman, W. E. Randolph and Percy Wilson.

College and School News

(*Continued from page* 149)

solidarity. He plans to spend a month in each country.

New apparatus has been added to the Biology Department at **Storer College** to conduct courses in Human Physiology and Hygiene. This includes an electric kymograph for study in muscle and heart physiology; a haemocytometer and hemoglobin scales to take blood cell counts; more stimulating apparatus including dry cells and an inductorium; also instruments for recording blood pressure and heart action.

Meharry Medical College has received a grant of $250,000, to be paid at the rate of $50,000 a year for five years from the W. K. Kellogg Foundation of Battle Creek, Mich. This grant is to finance a continuous educational program in medicine, dentistry and nursing.

WILLIAMS PRESS, INC., PRINTERS, ALBANY, N. Y.

ON TO CALIFORNIA! A great NAACP annual conference will be held July 14-19, inclusive, in Los Angeles. Plan now to be on the special train leaving a Midwestern city about July 10. See your local branch or write the National Office, 69 Fifth avenue, New York, N. Y.

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LEGAL DIRECTORY

Responding to frequent inquiries, THE CRISIS carries herewith the names and addresses with telephone numbers of some of the 1300 colored attorneys in the United States, purely as a service to those seeking such information. THE CRISIS does not maintain a legal bureau, as many readers seem to think, and the N.A.A.C.P. concerns itself only with cases involving color discrimination, segregation or denial of citizenship rights. Lawyers whose names do not appear below are requested to write to THE CRISIS.

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49TH ANNUAL FINANCIAL STATEMENT
AS OF DECEMBER 31, 1941

ASSETS

Cash in Office and District Office Banks	$4,039.53	
Deposits in Banks and Trust Companies	81,650.09	
Bonds	353,016.26	
Mortgage Loans on Real Estate	64,039.72	
Interest and Rents Due and Accrued	7,805.64	
Collateral and Policy Loans	10,325.33	
Net Uncollected and Deferred Premiums	7,673.44	
Real Estate	559,640.79	
Gross Assets		$1,088,190.80
Assets not Admitted		9,515.00
Total Admitted Assets		$1,078,675.80

LIABILITIES

Reserve Required by Law (Policies in Force)	$546,747.55	
Reserve for Depreciation in Assets	69,973.31	
Reserve for Policy Claims	7,346.38	
Reserve for Taxes	2,194.59	
Reserve for Dividends	7,694.85	
Gross Premium Receipts Paid in Advance	10,904.80	
Other Liabilities (Employes' Deposits, etc.)	31,911.14	
Total Liabilities		$676,772.62
CAPITAL PAID UP (Additional Security)		150,000.00
SURPLUS (Unassigned Funds) (to Policyholders)		251,903.18
		$1,078,675.80

Insurance in Force, December 31, 1941	$6,399,807.48
Total Claims Paid to Policyholders to December 31, 1941	8,313,818.25

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